THE · BETTER · WAY

"CREEDS WITHOUT VIRTUE ARE PALTERING VANITIES."

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Spiritual Discourses.

Specially reported for The Better Way.

RELATION OF SPIRITUALISM TO CHRISTIANITY.

Anniversary Address at Sturgis, Mich., by J. M. Peebles, M. D.

Thirty-two years ago this sunny month of June I delivered by invitation a dedicatory address at the opening of this house of worship, erected and furnished by Spiritualists of Sturgis. The day was fair, the fields were green, the atmosphere was heavy with the odor of flowers, the desk neatly trimmed, was fragrant with roses, and the auditorium was literally crowded with sincere and earnest worshipers. The very air on this memorable occasion seemed afire with enthusiasm; and the heartfelt amen rung out audibly and often from the glad worshipers in attendance. It was an hour of triumph and inspiration—a day of baptisms and angel benedictions.

There were present Judge Coffinbury, Joel Tiffany, Selden J. Finney, and other distinguished exponents of the spiritual philosophy, the majority of which, now clothed upon with immortality, have gone to increase that ever-attending cloud of witnesses mentioned by an ancient apostle. Some remain. Before me are the Hon. J. G. Wait, the venerable Harrison Kelly and a few others. These were men of faith, men who never shirked responsibility not faltered in the defense of their convictions. Their presence to-day is an inspiration for the good and the true. And bending, as they now are, under the weight of years, they look westward towards life's golden sunset in peace and joy. They know that death is but the masked angel of life. They know that the morning gates of immortality stand for them ajar, and that the white hands of their loved ones are kindly beckoning them over the river to the land of the fadeless forever.

This house was dedicated not to occultism, atheism, or any form of agnosticism, but to the elucidation and dissemination of such uplifting principles and religious teachings, as the Fatherhood of God, the brotherhood of man, the demonstrated ministry of spirits, and the necessity of free thought, intellectual growth and spiritual culture. These principles are as rational as they are immortal and beautiful; and they will live in increasing moral splendor when this structure shall have crumbled to dust.

Since the dedication of this edifice a whole generation — thirty-two years—with their sunshine and their shadows, have rolled backward into the abysmal past. And watchman, what of the night? Their lessons, whether of joy or sorrow, have not been lost. Only the evil perishes. The stinging bee may have perished, but its honey sweetened some well spread table. The faithful horse that died had lightened many a toiler's task. The uncouth caterpillar ceased to crawl, died, and rose a beautful butterfly. Upward all things tend.

These thirty years and more, as such, are dead, and yet out of them have leaped new thoughts, new discoveries, new inventions, new methods, new sciences and new ameliorating movements for the elevation and perfection of humanity—all these and more; out of them have sprung a thousand joys for a single sorrow, and ten thousand smiles for a single tear.

> "Days and years, like seeds and showers,
> Go underground to dress, and come forth flowers."

Thirty years! Permit me to go back not only thirty years, but over two-thirds of a century, to 1822, the year in which I was born away down by the Green Mountain foothills of Vermont. Jas. Monroe, author of the Monroe doctrine, was at that time President. The population of the country was about 9,000,000, and the Union comprised seventeen States, slavery existing in all of them except Maine, Vermont, New Hampshire and Ohio. What astounding changes since! Kingdoms have become republics, islands have risen from the ocean, and time and space, by steam and electricity, have been nearly annihilated.

And though to-day upon the borderland of seventy, my memory of prominent events occurring sixty years ago and more is vivid and clear as a crystal. Agriculture was then the chief source of profit. The old wooden plough with an iron point broke the soil. Labor saving machinery was unknown. Our fathers raised the sheep and the flax, and our clothing was spun, woven and made by our sterling mothers. In the place of a piano was heard the hum of the spinning wheel and instead of a brass band of music on each recurring Fourth of July we had the fife and the drum, with ginger-bread four cents a cake and hard cider a cent a glass. Everybody drank, priests and people. At the ordination of the Rev. Jonathan Edwards, the great expounder of Calvinism "John Loomis gave half a bushel of malt; Matthew Grant, two quarts of rum; and John Stoughton a sum of wine money." And in the Rev. Edward's account book occurs this record; "Bought of Joshua Loomis seventy-nine and one-half barrels of cider;" which, in the shape of brandy, he sold to his own parishioners the next year. (See New England Magazine, April, 1890.) This was a bad mixing of rum, hard cider, brandy and Calvinism. It may be added that this Rev. Edwards, as did Presbyterians generally, preached the damnation of both nonelect infants and pagans. The first minister that I remember of hearing was Elder Lamb, a stern, close-communion Calvinist Baptist. He preached in hollow, sepulchral tones the hissing gospel of hell fire, election and reprobation, and the eternal damnation of the heathen. He was a ghostly terror to me. Sulphur in its crudest form, now used as a disinfectant, was then employed religiously and freely as a means of grace.

Many preachers sixty years ago preached the doom of the heathen, infant damnation, drank brandy and engaged in the lottery business.

Trinity Record publishes the following extract from a letter written in 1763 by the Rev. Samuel Seabury, of Hempstead, L. I.: "The ticket No. 5,866, in the Lighthouse and Public Lottery, of New York, drew in my favor, by the blessing of God £500 (of which I received £425, there being a deduction of 15 per cent.) for which I now record to my posterity my thanks and praise to Almighty God, the giver of all good. Amen."

Farmers at that period thrashed their grain with flails. Candles were employed for illuminating purposes. Open wood fire places were used for heating and cooking, and heavy, clumsy stage coaches for general public conveyances. Steam had not been applied to the promotion of our industries. I must have been nearly twenty years of age before the first steamer crossed the ocean. Now George Francis Train, by steam and rail, girdles the globe in some sixty-five days.

The Erie Canal; completed in 1825, was considered at that period a rapid and luxurious method of travel. When the first American railroad was constructed (1826) I must have been about four years old; now, in round numbers, we have 150,000 miles of railway, with their circuitous branches intersecting and spanning the continent.

A summary of modern inventions, comforts, improvements and conveniences, such as stoves, hot air, steam, gas, electric lights, the telegraph, the Atlantic cable, the spectroscope, the telephone, the photograph, the phonograph, phrenology, psychometry, with other scientific discoveries, coming into practical use during the last fifty years, almost seemed to me for the moment, with my vivid recollections of boyhood time, like the fairy tales of the Arabian nights. And yet, they are not only tangible everyday realities, but are considered by most of the busy thinking masses as absolute necessities.

These are lost arts. And there have been many golden ages of history, the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome, but our golden age, the last half of this centuay, resplendent with art, science, research, discovery, and religious aspiration was a befitting time for the re-discovery and propagation of Spiritism. I say re-discovery, for to agnostic materialists and Protestant Christians, Spiritism, demonstrating conscious communications between mortals and the over arching invisible worlds of immortals was literally a discovery—a new revelation.

The world moves in cycles. And this upward tending, progressive world of ours, constantly moved upon by the divine spirit, was now ripe and ready for the "Rochester rappings." They came, came naturally, causing excitement, even to consternation, in social, sectarian and scientific circles. The wonder grew, and no Samson was on hand to solve the riddle.

The Buffalo "toe-joint" doctors, that pretend to expose the marvels, died, as might be expected, from taking their own doses. Investigations and prejudicial reports, instead of putting down the spirits, only gave wings to their manifestations. They had evidently come to stay. They have staid. And they will stay, manifesting in some form, so long as this earth remains a race-bearing planet. These spiritual intelligences from different spheres were and are to-day God's living witnesses of the soul's future existence.

The fact of spirit intercourse in 1848 was not absolutely new, however, for every student of history knows that all ages and races had in some form witnessed and echoed these phenomena. They were considered at different periods miracles, magic, possessions, apparitions, oracles, special providences, witchcraft, demons and angels. Their persistence, surviving the decay of thrones and empires, is according to Herbert Spencer, a proof of their reality and their value. One of our poets has said:

> "If ancestry can be believed
> Descending spirits have conversed with man,
> And told him secrets of the world unknown."

Well do I remember a conversation when in Canton, China, (the guest of Dr. Kerr, both physician and missionary) upon Mesmerism and Spiritism. When I had got well warmed up in my descriptions of American spirit manifestations, he cooly exclaimed: "Why, sir, these manifestations are very old in this country; China is an empire of Spiritists;" and to prove it he took me out to temples, shrines and booths, where I witnessed spirit writing and other forms of mediumship.

Spiritism is never to be used interchangably with Spiritualism. For weary years I have pressed this point—in my books, essays and lectures. Spiritualism inheres in and originates from God, who is Spirit, and therefore naturally and necessarily refers to man as a spiritual being, the offspring of God. Spiritualism then, from spirit and spiritual, is the direct antithesis of materialism, which posits the origin and present condition of all things in matter, plus some unknowable potencies. Like the Greek arch, materialism rises only a little above the earth, to come back to it again—and so death ends all.

The terminologies of Spiritualism and Spiritism absolutely necessitate, as every scholar knows, different meanings. Chinese, Indians and Utah Mormons are Spiritists, believing in spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent Spiritualists. Correct definitions, ever indispensable to the elucidation of truth, would, if properly heeded by our writers and speakers, save a vast amount of unprofitable discussion, if not of non-fraternal feeling.

Spiritism, like anatomy and telegraphy, is a fact—simply a fact of physical and mental science. And properly and religiously studied ought to lead up to Spiritualism. But it necessarily belongs, with such kindred subjects as mesmerism, to the category of the science, while Spiritualism, rooted and grounded in man's moral nature is a fact, and infinitely more—a fact plus reason and conscience—a fact relating to moral and religious culture—a sublime fact ultimating in concentration to the good, the beautiful and the true. Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the mighty uplifting force that gave to the world its inspired teachers and immortal leaders. The spiritual is the real. God is spirit.

Pythagoras, the famous Samian, taught that angels and spirits exercised a guardian care over mortals.

Socrates had his ever-attending spirit helper to whom he listened.

The Apostles healed the sick, saw visions and witnessed transfiguration.

Constantine saw a flaming cross in the heavens with the ominous words: "In this sign shalt thou conquer."

Joan of Arc saw visions and conversed with risen saints.

Torquato Tasso frequently heard the voices of spiritual beings.

Antony, of Egypt, met angels by the wayside and had holy visions.

St. Francis of Assissi put down demons and talked with angels.

George Fox, the Quaker, was entranced and had the spiritual gift of healing.

The Wesleys heard spiritual sounds and mysterious noises in their home when at prayer.

Baron Swedenborg conversed with spirits and angels during twenty-seven years of his eventful life.

Savonarola, Bruno, Boehman and Roger Bacon were Spiritualists, inspired and possessed of mediumistic powers.

John Bunyan and Richard Baxter were Spiritualists. Just before Baxter's death he published his work: "The certainty of the world of spirits fully evinced by unquestionable histories."

Dr. Adam Clark declared his belief that there was a "Spiritual world in which human spirits, both good and bad, lived," and that "these spirits have intercourse with this world and become visible to mortals."

The French President, Thiers, said: "I am a Spiritualist, an impassioned one, and I am anxious, I repeat, to confound materialism in the name of science and good sense."

Senor Casteler, Professor of history in a Spanish university, is a Spiritualist. "I believe," said he, "that I commune with beloved ones lost to my sight during this, my troubled earthly life."

M. Camille Flammarion, the French astronomer, is an avowed Spiritualist,

John Bright, the British statesman, said to me in his own mansion, in presence of Mr. Bailey, a poet of some note, that he "had witnessed marvelous manifestations with D. D. Home and others that he could account for only upon the hypothesis that the agencies were spirits.

Ex-Premier Gladstone, who has investigated the spiritual phenomena, said: "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism."

While lecturing several months in London upon Spiritualism and cognate subjects, I had no more patient listeners than A. R. Wallace, the naturalist, and C. F. Varley, the electrician.

Memories of the past remind me that in other lands I sat in seances with Victor Hugo, H. R. H., the Prince of Solms, Wm. Crooks, F. R. S., Leon Favre, Consul-General of France, and other eminent statesmen, scientists, savans—all Spiritualists! What a chain of testimonies stretching in golden links adown the ages!

My thought this hour is fully expressed in the clear-ringing language of that eminent English naturalist and scientist, Alfred Russel Wallace, F. G. S.: "My position, therefore," says he, "is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

The consensus of opinion through the enlightened world to-day admits, no doubt, the verities of Spiritualism. The battle, however, is not yet fully fought. Far from it. There is commotion and mental warfare in the very air. And the great moral and religious battle ground in the future will be, not between Spiritualism and Christianity, but between Spiritualism and materialism. The bitterest and most merciless opponents today of Spiritualism are such prejudiced scientists as Haeckel, Lancaster and Huxley. And the Psychical Research investigators are not much better. Their pseudo methods lead to Saduceeism, agnosticism and bald materialism.

It requires no proof that a perfect circle can have but one center—no proof that space is—no proof that God exists. Intuition feels, consciousness knows. If my physical body had an earthly father, it is just as certain that my spiritual nature had a spiritual father. That which is spiritual is spiritually discerned. The blind cannot see the sun. It's their misfortune. They require optical treatment. Saying nothing of not seeing angels and spirits, the gross, dull, physical senses do not see such potent forces as cohesion, attraction, gravitation, sounds, thoughts, principles. What do the senses know about life—about vitality? Love, hope, thoughts, cannot be measured by yard sticks, nor can ideas be melted with a blow pipe. Spiritual realities and spiritual beings are seen and sensed through clairvoyance, clairaudience, consciousness, intuition and the more refined and etherealized senses of the inner spiritual man. Does the materialist say, "I never saw a spirit?" Quite likely. Did he ever see an atom? Did he ever see the unit of matter? "The ultimate unit of matter," says Spencer in his Principles of Psychology, "must remain absolutely unknown." And yet, while the atom, while the unit of matter, are by confession unknown, these arrogant materialists talk learnedly about "thought being a property of matter," and about "intelligence being evolved from matter and force,"—evolved to flicker a few years and then die away into nothingness. Thinkers are tiring of such dogmatic babble.

If reason and logic mean anything, non-intelligence cannot produce intelligent and rational beings. The effect cannot exceed the cause. Just what is put into matter can be gotten out of it, and nothing more. Involution necessarily precedes evolution. When materialists in their reasonings put force, life, thought, consciousness into matter, they unwittingly put God into it, for God is the infinite consciousness, the absolute will, the absolute soul of the universe. And we are made in the image of God, we are birthright citizens of the city of God, and our aspiration is the measure of our destination.

It is not matter, nor sea-slime, nor protoplasm that constitutes the basis of life, but spirit—that is to say, spiritual or divine substance. Spirituality is the substantial reality. And man is a spirit now a spirit living in a material body, which body bears something of the same relation to the real conscious invisible man that the husk bears to the corn. Evidently, man is a trinity in unity. He is constituted of a physical body, a spiritual body and conscious undying soul—triune here, dual over there, and one uncompounded, indestructible, divine substance in his inmost forever.

I repeat, man is a spirit now, and spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. And they walk by our sides, often felt, and yet unseen. Philosophically considered, there is but one world, and that one world embraces the yesterdays, the to-days, and the innumerable to-morrows of eternity. And mediums stand midway between the visible and invisible states of existence. They are conscious and unconscious sensitives—they are mesmeric instruments most delicately tuned—they are towering palms, that catch and reflect such morning sunbeams of light and love as gladden other spheres—they are the trumpeters upon the mountains—they are the message bearers of immortal truths from gods and angels to men, and to be successful in their missions of good tidings they need the most pleasant surroundings, the most perfect conditions. Doubtless there are frauds. Such is the case in all life's callings. Let them first be reprimanded in private, then reproved more sternly, and then punished. And the proper ones to do this are kind, generous, full-orbed men, and genuine Spiritualists, rather than pretentious, unprincipled thugs. The greatest frauds among Spiritualists are the fraud hunters. They get out from a seance just about what they take into it, and so fools are answered according to their folly. If these fraud hunting Psychical Researchists had been among the night watching shepherds of Palestine, instead of looking up trustingly, joyfully, at Bethlehem's star, and listening to the songs of the angels, they would have been ogling around some old Syrian stable, scenting out the oders of the offal—that would be their natural element!

Mediumship is innate in all human organizations, awaiting development, and demanding the most careful culture. It should be relegated to where it naturally belongs, the select science, the quiet family, the religious home circle. Judge Edmonds opened his seances with prayer. And mediums should be guarded and surrounded by kind, sympathetic and calm religious influences; then would there come—continually come—richer and still grander pentecostal outpourings of the spirit from the heavenly world.

Spiritualism has not only demonstated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has liberalized the public mind; it has encouraged the philanthropic reforms of the age; it has given us a revised geography of the heavens and disclosed some of the transcendant beauties awaiting us in the many-mansioned house of the Father.

It does not say "good-night" in the hour of death; but rather gives the glad assurance of welcome "good morning," just across the crystal river. It does not drape the mourner's home in gloom, but lifts the curtain, permitting us to hear words of undying affection from those we love. Oh, let us rejoice then and be glad in these Easter years of Spiritualism, for they give life a new meaning. They put new courage, new strength, new intelligence into our daily tasks.

Spiritualism, the compliment of Christianity, sweetens the bitterest cup, helps bear the heaviest burden, lightens the darkest day, comforts the saddest heart, and, gathering up the kindly efforts we make in behalf of our fellow men, transfigures them with its brightness, ennobles them with its moral grandeur and throws around them the circling auriole of fadeless splendors. And further, by and through its holy ministries, we know that the grave is no prison house for the soul, but that life, progressive life, is ours eternal in the heavens.

As to organization, state and national, Spiritualists have made a signal failure. They never can organize, permanently. There are too many diverse opinions, too many materialistic tendencies, too many opposite teachings, and too much mulish individualism. What then have they done? Much every way. They have proved a future life, fought old time errors, grappled with bigotry, dethroned superstitions, liberalized thought, inspired reforms and diffused the life-giving spiritualizing principles of Spiritualism through the minds of millions. The sheaves of their precious sowing are already in sight. The denominational churches are gathering them in. They have been long hungering for a better, higher grade of spiritual food. Calvinism is no longer digestible. And accordingly, Spiritualism is now being preached in many church edifices under the euphonius phrase of angel ministries.

Neither the workmen nor their works die. Demosthenes and Cicero live in their masterly orations; Apollonious lives in his travels and spiritual marvels; George Fox and Ann Lee in the truths that streamed like pearls from their lips; Judge Edmonds lives in his judicial decisions and spiritual visions; Robert Dale Owen lives in his footfall boundaries upon the shores of immortality; Brittan lives in his spiritual relations of man; Denton in his soul of things; Newton in his sound and substantial essays pointing to the "Better Way;" Fishbough in his sermons, visions and unpublished writings; Sargent in his proofs palpable; Mrs. Farnham in her ideal attained; Mrs. Mary F. Davis in her poems and self-sacrificing deeds and sweet, saintly life—these and many other Spiritualist work-

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Written for The Better Way.

LETTERS TO A CLERGYMAN.

No. 3.

BY MOSES HULL.

WILLIAM H. CLAGGETT:

Dear Sir:—I hope my letters are not wearying you; yet I know that "no chastisement for the present seemeth joyous, but grievous." Never mind, we are after the fruit of the chastisement, which is peace."

I notice in your lecture, which Rev. J. G. Reaser, D.D., says, "is one which not only all Spiritualists, but all Christians and everybody else ought to hear." You give us a learned dissertation on "Simon the Sorcerer," who "gave out that himself was some great one." You say:

"Here is an exact picture of the modern medium, living at a certain place, and giving out that he is the great power of God—that he represents the true religion."

Now, my dear sir, supposing mediums do that, do they in that represent Simon more than they do Paul, who did precisely the same thing? On one occasion Paul said:

"Am I not an apostle? Am I not free? Have I not seen Jesus Christ, our Lord? If I be not an apostle unto others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord." 1 Cor. ix: 1-2. Again he says in 2 Cor. xiii: 11-12:

"For in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds."

Now had not Simon, and had not mediums the same right to boast, if they can do the same work, as Paul had? If not, why not?

Had you ever thought that you convict yourself of fighting against God, in your opposition to Spiritualism? You describe "the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness." But you do not tell why Satan works thus. If you had read the next verse you would have found it was because "God shall send them strong delusion that they may believe a lie." Please, at your leisure, turn and read 2 Thes. ii: 9-11.

If this text is true, and if your interpretation of it is correct, you are fighting against God, while I am his servant! God has sent Satan and his agents, one of whom I humbly trust I am, if Spiritualism is the work of Satan, with a delusion to deceive the world; Satan and the mediums being sent of God to do his work of deceiving would accomplish that work if it were not that Rev. William H. Claggett, of St. Louis, Mo., in his attempts to explain Spiritualism, has exposed God and his plans! My brother, let me warn you to be careful how you fight against God!!

After you unwittingly convict God of sending the devil and the mediums out with Spiritualism, you try to apply 1 Tim. iv: 1 to Spiritualism. That is a handy text. To the Catholic and to the various Protestant denominations, and especially to all who have wanted something to wield against any class of heretics, this text has been "clay in the potter's hands." Catholics have always lashed Protestantism with this text; it was made, so they suppose, for their especial use whenever it is necessary to denounce any class of heretics. Protestants, determined to be as liberal as the Catholics, have always applied the text to them. In former years, as an Adventist minister, I met this text hundreds of times, used by other denominations and applied to Adventism. Now Spiritualism runs the same gauntlet. I am glad there are such texts in the Bible; they furnish filling for many weak sermons and dull books.

You object to Spiritualism on account of its containing a great many reformed Christians—men and women whom you call "renegade church members." The rum-seller objects to temperance socities for a similar reason. It is true, we have among our members many who, in the days of their ignorance and unbelief, were in the church; and a few others who once or twice in their lives tried and failed to get a supply of the kind of religion kept in stock in the various evangelical repositories; but you should not blame them for that; those were sins of ignorance and immaturity. There is not one among us who was not once a babe; they have outgrown their babyhood, and many of them, like Paul, when they became men, "put away childish things." I indulge the hope that even you, under the manipulation of these letters, may take a second growth and leave some of the childish things of your pamphlet for the Joseph Cooks and other overgrown children, who have given it their endorsement, to play with.

After admitting the fact that men may deal with spirits, you say: "But notice, while the Bible plainly teaches that men may deal with spirits, it tells us also their character; they are wicked and unclean spirits."

While I admit that if there are wicked and unclean spirits they may communicate, and that hence we should "try the spirits," I ask you, do you claim that only wicked spirits can communicate? and that there is therefore no necessity of obeying the scripture injunction, "Try the spirits?" Has God been better to the wicked than to the righteous? Does he permit the bad to return for evil, and not allow the good to come with a counter influence? Then when Moses and Elias came back, as you say they did, (see page 9 of your lecture), and when Samuel returned, as you say he did, on page 17, but deny on page 21, were they "wicked and unclean?" You assert that the angels are "ministering spirits," and quote many passages of scripture to prove it; did you mean to say that they were "wicked and unclean?" O, my brother! O! O!! O!!! How glad I am that I am not one of the fourteen doctors of a sick Divinity, who put those strong endorsements of your book on its cover! Truly, the endorsement on the cover of your book is its strongest point. There is nothing like a good, healthy endorsement of a sickly argument!

You give us a dissertation on angel ministry, for which accept my thanks; but you say angels are not saints. Here is your language: "While we are told that the saints are to be as angels, we are not told that they are to be angels."

Where are we told that the saints are to be as angels? I never happened to find that passage, and will give you a chromo if you will point me to the chapter and verse where such a declaration can be found. On the other hand, I'll prove "to the jury," if you wish, that saints and angels are the same. You say, in the paragraph above referred to, that there are only two instances where dead saints have returned. Now, if you will turn to Dan. viii: 13. You will hear one saint, speaking to another saint, and saying; "Make this man understand the vision."

Was this saint an angel or was he not? If he was, then, notwithstanding your apocryphal quotation, that saints shall be as angels, saints are angels. If not, then we have other instances of saints returning; choose by which horn of this dilemma you prefer to be goaded. In Dan. ix: 21, Gabriel is called "the man Gabriel," but in Luke i: 18-19, Gabriel is called an angel. So it seems that if your Bible is not wrong you are wrong on every point. It is unfortunate for you, but you will have to have either a new religion or a new Bible. While you are waiting for one or the other, permit me to humbly recommend that you get a little better acquainted with the Bible you profess to believe!

I will next give you a further exhibition of your inconsistency by making three quotations from you. On page 16 you say:

"With the exception of the case of Samuel and the Witch of Endor, of which I shall speak presently, these are the only instances given in scripture where dead men have returned to this world. In every other case recorded they were angels who communicated with men. And I wish you to notice particularly that, in neither of these cases is there any record of the dead speaking to, or communicating with, the living."

On page 17 you say:

"Except the case of Samuel, already referred to, there is not an instance in all the scriptures in which the dead, who have gone from this world, have returned to communicate with the living. Not one."

Now turn to page 21 of your pamphlet, and read the following lengthy extract:

"The record shows plainly that this spirit was the devil. And see how plainly the slime of the serpent is visible in the whole transaction. Satan, seeking whom he may devour, desires to have Saul's soul securely in his clutches beyond the peradventure of an escape. Saul cast down by his sins and the consequent hiding of God's face from him, was greatly discouraged. Satan puts it into his heart to seek the witch for comfort, and he then appears to him and personates Samuel. If you will read the second carefully, you will see that it does not say that Saul saw the spirit and recognized it as Samuel's, but the woman saw it. She does not say it was Samuel's, but 'An old man cometh up covered with a mantle.' Then it says: 'Saul perceived it was Samuel.' He desired to see Samuel, and the medium telling him that an old man came up, he immediately takes it to be Samuel. Satan, having thus secured communication with Saul, transforms himself into an angel of light—makes Saul believe that he was Samuel, the servant of God, and then as Samuel, for whom Saul had the greatest reverence and fear, he gives him such a communication as drives him to despair and leads him the next day to give up the battle and commit suicide. Thus Satan's end is accomplished. Saul is indeed with him and his soul irrevocably ruined."

Really, my brother, if this is the way you load your guns, I would prefer to stand at their muzzles rather than their breech; their kick is more dangerous than their shot. Permit me to ask you, in all seriousness, which of the above statements you wish your readers to believe? Was it Samuel or was it Satan that talked with Saul? If you told the truth in the first two of these quotations, what did you tell in the third? The text quoted says: "And when the woman saw Samuel she cried with a loud voice." Did the woman see Samuel? If not, does the Bible falsify? Who gave you the authority to contradict this plain statement by saying: "This spirit was the devil?"

Try it again. "And Samuel said to Saul, why hast thou disquieted me to bring me up?" You say this is false! Samuel said no such thing. Are you not a little presumptuous in this?

Again. "Then said the devil, no." "Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee?" What an opportunity this was to have said: "Then, said the devil, thou hast done well to ask of me, seeing the Lord has departed from thee;" but it was reserved for your reverence to supply that important elipsis.

I will trouble you with only one more quotation from the chapter you so sorely misrepresent. Verse 20 says: "And Saul was sore distressed because of the words of Samuel." What a grand opportunity the Bible writer lost here, to have warned his readers against "the devices of Satan," by interpolating an explanation; that is, that the woman was a witch, and the pretended Samuel was the devil; but he did not. I will close this letter by asking you to turn and read Prov. xxx: 6: "Add thou not unto his words, lest he reprove thee and thou be found a liar."

Written for The Better Way.

SPIRITUALISM AND HYPNOTISM.

BY THOMAS COOK.

"Festus," in No. 25 of THE BETTER WAY, asks: "What is the relation between Spiritualism and Hypnotism?" and we are moved to respond.

Their relationship is so allied and connected that if there was no Spiritualism there could be no Hypnotism; and but for Hypnotism there would be no Spiritualism. It seems that the office of the one is to explain and unfold the principles of the other. Spiritualism, ancient or modern, has come that we may become acquainted with the hidden (hypnotic) powers that move and act upon the human will. If we turn to the ancient records as far back as Isaiah, we shall see that these mysterious forces or principles under the cognomen of God and Lord, are acknowledged by that media to be omnipotent and universal. In the seventh verse of the 45th chapter we read: "I form the light and create darkness: I make peace and create evil: I the Lord do all these things."

In this we see a full and clean recognition of a hypnotic or psychological power or principle controlling and dominating all human action. And as we follow the history of Ancient Spiritualism down to the days of the advent of that most remarkable and least understood of all mediums, Jesus, we shall still find his Spiritualism recognizing this same great potential power. For Jesus bowed to this great spirit source in all that he did or said. Acknowledging himself as a complete and entire hypnotic, magnetic or psychological subject: repeatedly declaring that "Of mine ownself I can do nothing." And in John vi: 38: "I came down from heaven, not to do mine own will, but the will of him that sent me." And also in John xiv: 10: "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works."

St. Paul is equally exact and distinct in the recognition of this hypnotic of soul force, in his celebrated speech on Mars Hill, Acts 17, declaring that "in him (it) we live, and move, and have our being." We could adduce much more from the pages of history of Ancient Spiritualism to prove the recognition by the Spiritualists of their day and time, of the universal and unlimited presence and power of a hypnotic, magnetic or psychological influence and control over the minds and acts of universal mankind; but we pass to our own day and time of Modern Spiritualism.

And all know it came unbidden, yea, not only unbidden, but it has had to fight its way day by day and inch by inch; nor is the conflict at an end. For each advanced step taken will be met by ignorance and prejudice, and that, too, by those loudly professing friendship and adherence.

We will first introduce Mrs. Cora Richmond; an authority on matters spiritual that few will call in question: "The whole world of mankind are moved, acted upon to peace or war, to ignorance or knowledge, to love or hate, by the influence of other minds."—R. P. Journal, March 9, 1878.

Prof. Carpenter, of Boston, Mass., a noted hypnotist, acknowledges that he was controlled, hypnotized, to hypnotize his subjects. And a well-known medium by the name of McFadden, was some forty years ago a wonderful and powerful mesmerist, psychologist or hypnotist, as they are now known. So great were his powers as a mesmerist that he could control large audiences and even claimed the attention of the legislative body at Indianapolis. Spiritualism soon claimed his attention, and he visited Coon's spirit rooms in Athens County, Ohio. Here the spirits speaking through the trumpet said to him: "Doc, you thought you were a great man possessed of wonderful mesmeric powers — that you could do marvelous things, but, Doc, you were merely the quill that we blowed through."

The truth flashed into his brain and took away all of his self-assurance as a hypnotist, and he has been simply a medium since.

Next in order we turn to the pages of that pioneer in Spiritualism, *The Banner of Light*, of February 4th, 1865, and quote from the lips of Mrs. Fannie Conant, the reliable trance medium, that presided at the free circles at the Banner rooms for years:

"We believe in the omnipresence of God, or a controling principle. If he is here, he is sure to control; if in large things, he does certainly in the small also. If he has charge of the rolling worlds in space, he has charge of every thought. We do not believe in a second power in life. We believe in one Supreme Intelligence controling, directing, governing all things. We could have no perfect reliance upon an intelligence that had only partial control, that was taking care of you to-day and forgetting you to-morrow; that dictated your larger acts and left the minor ones for some one else to take care of. No, we can but believe in an all-powerful, ever-present Principle that ever has controled all life, and ever must control all life. You talk with me because you cannot help it. You had no voice concerning your entrance into this world, and probably will have none in your exit from it. You may think you can will to do or not to do this or that; but if there is a Supreme Power governing you and I, he never forgets to govern us, even in the most minute thought. It is our opinion that Jesus intended to convey this truth to the minds of his followers when he said: "Consider the lilies of the field: they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these.' Now, Jesus wished to indicate that the Great Father cared for all things; that it was mere presumption to suppose even that finite humanity could have a will of its own independent of Deity. Why, my friends, it is a beautiful belief when once you understand it. You may think it rids you of all responsibility, but it does not. You must strive to attain certain positions, either spiritually or physically, because this same Deity that controls all things impels you to do so."

Thus Spiritualism, or spirit teachings, explains hypnotism or psychology; and as Mrs. Richmond in No. 22 of THE BETTER WAY truly says: "Spiritualism is not a finality." But will lead humanity into an understanding of the laws of psychological or hypnotic control; or the truth concerning the laws of life. Thus will Ancient Spiritualism lap over into Modern Spiritualism, fulfilling all its prophecies. For when another man shall know and realize his complete and entire hypnotic or psychological condition as Jesus knew his, then will his prophecies concerning the coming of "The Son of Man, the Spirit of Truth, even the comforter," be fulfilled, and Spiritualism began to bear fruit; and each soul thus "born of the spirit" will know of the kingdom of heaven within; for behold! Spiritualism will "make all things new," under the guiding hand of the hypnotic or psychological power of omnipotence.

COGITATIONS.

No. 3.

BY JOHN WETHERBEE.

Since Mary Hardy became a spirit I have met no better test medium than Mrs. Jennie R. D. Conant, No. 20 Bennett street. I could relate many interesting sittings I had with her. Some of the best tests and identifications have been of such a personal character that they will not be in good taste to report. One that occurred lately is very remarkable, and by relating it, will give an idea of the more personal ones:

My wife was having a sitting with her. She got a communication from our son, which indicated that he knew of our incomings and outgoings as well as we did ourselves. It might be these mind readings, only for us, who know the spirit world is very near, it would be rather straining for a solution. But one thing she did not know was this: "He shows me a person sitting at a desk. He is a middle-aged man, rather stout and broad-shouldered, rather light hair and moustache, and head a little bald. He would be a good person to advise with." My wife said to the spirit can you give one his name. "I don't seem to get it," said she, "I think your husband will know whom I mean. I see No. 27 State street in large letters." When I came home and heard her account of the sitting and speaking of this man in State street, I did not know of any such person. Mr. Ball, who was in business with him some years ago, has on office in State street; but he is on the other side of the street, No. 14, I think; the even numbers are on the north side and the odd ones on the south side of the street. My wife remembered Mr. Ball, the description being perfect. I went to his office the next day on the north side of the street and found he had not been there for over a year, and I found some difficulty in finding where he had moved to. I found him at last at 27 State street; a large silver figure 27 on the outside door on the southside of State street. The spirit was correct—a fact I did not know until I saw it there on the door. I am sure the medium knew nothing of the person or the matter. There certainly was an intelligence distinct from my wife's or my own, and is proof positive of being a spirit; of being one of those facts of undoubted proof of the presence and activity of an intelligence that is not that of any one present.

I would have thought my son would have known an old partner's name as well as to have known the number of his office, which we do not know; but that is one of the disabilities in spirit intercourse which is hard to understand—there is none, however, in the fact of an invisible departed spirit.

Written for The Better Way.

FRAUDULENT MEDIUMSHIP.

I as a controling spirit, yet in the material form, wish to say a few words concerning mediums and mediumistic manifestations. To illustrate: I take Mrs. T., of Galveston, Texas. She speaks under control. I talk to her for half an hour before she goes on the platform to lecture. She then under my psychological influence takes the rostrum and delivers a lecture which is a counterpart of what I have told her while she is under my influence. Who is the responsible party for anything wrong in her argument.

Again I sit with a medium, and after mesmerizing her, I tell her to give me a communication, and she gives me my own thoughts and impressions just as I choose to have her do. She, at this time will also move just as I suggest, hold up one hand, lecture on a subject that I give her. As I am the controling spirit am I not to blame for or accountable for all that she does while under my control? I hold that I am. I can sit down to a table with tipping mediums, and in nine cases out of ten can control the answers that are given through that table. In this case I am the controling spirit. I can psychologize almost any negative controled speaker that will passively submit to it, and they will lecture as I say and upon whatever subject I will suggest. In this or other cases am I not the controling spirit? Am I not the accountable spirit or person? I claim that I am. Now, then, if spirits in the body can mesmerize or psychologize or control a medium and get certain manifestations while under that control, then let me ask this: How much does a circle, sitting with a controled medium or a negative one, control the manifestations coming through said medium.

I cannot answer my own question fully, but let me call your attention to this one important fact; that is, that whenever we take a good, true medium, choose a few of the truly faithful and sit with them, we always get good and true manifestations. Then take the same medium and let her sit with a promiscuous circle most of them of a suspicious, dishonest, tricky nature, and your good and true medium is always caught in a fraudulent act, or, in other words, your medium is mesmerized by and controled by a dishonest circle of sitters, and the result is dishonest manifestations.

I will take for an illustration the case of the materializing medium, Mrs. Cobb, of Mantua, Ohio: Last year a party of skeptics got hold of her near Camp Cassadaga. Most of this party were of a lot of people that had sat with a negative in our town until they had developed him into a very good entranced medium. They were delighted with their own medium. Most of them were church members and had no faith in our mediums. Well, this medium told the truth, for I think a month or so after he first became controled, then this circle of holy ones began to get suspicious of their own church member as a medium.

He began to lie, while under control, and finally they bounced their medium as a fraud, or, in my opinion, they threw him over, all because he was psychologized by the dishonest, suspicious circle that sat around him, and he gave them back just what he got from the circle. Who was the responsible parties in this case—the passive mesmerized subject that obeyed the enemy's wish, or motion, or the controling power of the circle? I say the mesmerized or controling spirits of the circle were responsible for his acts while he was under their suspicious minds.

This same crowd got hold of Mrs. Cobb and held circles with her for a few weeks before camp broke up, then they persuaded her to come to Buffalo, and, of course as soon as she came here she was wholly under control of this delightful circle, and as a matter of course she was caught by this circle of inaccurate ones in a fraudulent act; or, in other words, that same circle would control and spoil our very best mediums after they had them under their baneful influence for a month. My claim is, that we, as spirits, help make up a circle of spirits, and the combined influence of this circle of spirits in as well as out of the form produces the manifestations, and that we mortals in the body are stronger than the disembodied ones to do this work on earth, or in earth conditions. Most of the very skeptical ones are of a positive nature, and as a natural consequence controling spirits or mesmeric forces, and at times control a circle and its manifestations more than the disembodied ones do or can. Spirit friends that are present, of course, are obliged to submit to the most powerful mesmeric influences, therefore our circles many times are sadly under the positive influence of skeptical, dishonest, fraudulent persons or spirits in the mortal form, and when the results are just what you might expect, the whole of the circle want to kill the sponge or medium through which they have sifted their trickery and treacherous thoughts. Another illustration would be that they use a medium as you would a lookingglass when you walk up to it, and because it reflects yourself you break it for showing you your self in all your ugliness.

Yours, DENNIS.

Life is made up of little things; give heed and spurn them not—the crooked and rusty nail if trod upon, may bring death to the mighty.

Written for The Better Way.

HEAVEN.

BY S. A. GARBER

Man must build his own heaven. He must begin to build it here—even from the very moment of his birth, and continue to build it unto to the end of his earth life. Even then, the end is but the beginning. Does he spurn the earth with all its sorrow and pleasure, and look upon it as coarse and groveling in its aims and pursuits? Does he look with charity in his heart on his brother man or his sister woman, who has fallen to the lowest pits of degradation, or, in their weakness of despair are crushed in defeat? And, upon the other hand, gaze with envy on the one who, by virtue of their own development, the outgrowth and gradual unfoldment of a pure life, is crowned with success?

Does he look upon the future as boundless, the world but a mighty toy, and heaven but a created realization of his wildest dreams—an inheritance that is his by the very fact of his existence, a legacy that he is heir to from out the dark age of superstition? Is he aware how real, how earnest, life is, and that some time he will be compelled to account for the error of his way? Is he looking with longing eyes upward to a heaven of his imagination, to which he expects to ascend by virtue of some moral fitness after he has shuffled off this mortal coil? If so; he is postponing his life to the future and losing the present time. To lose the present is to lose all. There is no time but now. Every moment is a jewel, every minute is a diamond in the golden hour of his existence.

"Each moment has his sickle, emulous of time's enormous scythe:
Whose ample sweep strikes empires from the root;
Each moment plays his weapon in the narrower sphere of sweet domestic comfort,
And cuts down the fairest bloom of sublunary bliss."

There are no tools with which a man can work but those within his reach, and he who refuses to take hold of them and go to work, virtually surrenders everything, and lazily hopes to be tided over time and crowned with a golden crown in the prospective heaven of his imagination. What a mistake! For in passing to the spirit side he will then take up the beginning of what he thought was the end, and will then see what a complete failure his earth life was. For thoughts that are now asleep for want of proper development will awake, and his spiritual unfoldment will be as the discovered flowers in the warm rays of the morning sun. Man must build his own heaven. Heaven, to be habitable by man, must be the outgrowth of his own energies. Neither can it be a fixed, immovable heaven. For the moment progression in this heaven shall cease, the heaven itself must cease, for heaven is the outflowing of the growing faculties of the human race.

Curiosities of Dreams.

When it comes to stories of our dreams, the person most reticent about this form of self-revelation is likely to think if not to speak of some extraordinary experience in the Land of Nod. When Dr. Homes "saw huge fishes torn to rags bob through the bubling brine in his famous nightmare of a hot day, he set reminiscences going in many a brain crossed by thoughts of rash suppers like his own. Two men drifted upon the topic somehow the other day, and one confessed to a terror oft repeated in his dreams of the roof falling down upon him.

"My favorite nightmare," returned the other, "is of a huge dog rushing at me to devour me. But I always bravely take hold of his jaws, tear them apart and so save myself from destruction." The first speaker smiled sheepishly. "I've dreamed that myself hundreds of times," said he. "And I never spoke of it. I didn't suppose anybody else ever dreamed such a foolish thing."

Survival of Dangerous Germs.

It has been shown by M. Esmarch that disease microbes do not long survive in corpses, and that, as a general rule, the more rapidly decomposition takes place the more quickly will the organisms perish. Experiments were made with the different kind of microbes, contained in the bodies of animals under the various conditions of burial in the ground, keeping under water, and exposure to air. The bacillus of fowl cholera was seldom found after three weeks, though that of septicæmia survived 90 days, while that of consumption did not lose its virulence until from 204 to 252 days had passed. All trace of the other organisms—including those of typhoyd fever, Asiatic cholera, tetanus and anthrax—disappeared in from three days to a week.

If you do not comprehend or feel these things, mind your own business, and give others leave to comprehend and feel them, on Whom God has bestowed the power.—Luther.

Goethe says "that if you plant an acorn in a flower-pot, one of two things must happen; either the acorn will die or the pot will go to pieces." So with all eternal and external systems of religion. If the internal principle lives, it will either mould the external to its ever-varying, ever-increasing needs, or the porcelain will go to pieces.—J. T. D Arcy.

STRANGE ACTS OF UNSEEN POWER.

Faust's struggle to climb the Heights of Brocken could scarcely have been more despairing than the weird, uncanny experiences which Mrs. David H. Jordan, of 1743 Stillman street, Philadelphia, Pa., accredits to herself and husband. Their trials in a haunted house and the anguish of mind they brought form a strange tale. Just now Mr. Jordan is a gripman in the employ of the Traction Company. Fomerly he was special officer at the Grand Opera House, and before that was a patrolman in the Twenty-third district. While in the police department he was credited with having nerves of steel, fearless in the presence of duty, and a good officer generally.

Less than a month ago the Jordans terminated the unpleasant acquaintance, with they know not what, by moving from the scene of the trouble, Croskey street, above Columbia avenue, to their present home, where supernatural terrors do not visit them. Mrs. Jordan yesterday, after prefacing her statements with the positive assertion that she was in no sense superstitious or a believer in the return of departed spirits, said:

"To us it was terrible agony, almost terminating in death. From the first in that house I felt a strange sense of dread that, strive as I would, I could not shake off. It was some time, however, before anything was seen. My first experience in this direction was the sight of what I believed to be smoke in the sewing room on the second floor. It was near the register and increased in volume until I fancied it assumed the form of a man.

"After that the same vision greeted me almost daily. Thinking my husband would laugh at me, I refrained from telling him of my fears. In fact I doubted my own eyes. The strain told upon me physically. Each succeeding effort to shake off the dread I labored under grew weaker. Sleep at night became impossible, and I often performed my housework and sewing when the neighborhood was wrapped in slumber.

"My worst fears were more than realized when my little girl asked me one day why I called her during the night and then failed to respond when she answered. The child had never been told of any of the strange occurences, nor were ghost stories ever instilled into her mind, for my husband, though he was a policeman, is such a strict churchman that he would not eat a meal cooked on Sunday. Always after a visit of the thing a strong sulphurous smell pervaded the house.

"For want of a better reason I thought the trouble was caused by water in the cellar. I don't know why I thought so, but grasped at the theory in a blind struggle for a cause. Finally matters came to such a pass that I often wondered whether my reason was leaving me. Then I told my husband, and he confessed that he had a similar experience that he was concealing lest I should be alarmed. After that matters grew worse. That fearful light glided around everywhere. Lamps would go out without apparent cause. The bell would ring and loud rappings came to the front door at unseemly hours.

"One morning early I went down the cellar to get coal. When I touched the step there was a sensation of some one tugging at my dress. I resolved to shake off what I tried to think a foolish fear and continued to descend. When near the bottom I was thrown down by an invisible force. Twice I got up, but went down again, each time with greater violence. I heard no one call, nor did I hear my husband come in, but I recognized him when he came down in search of me. I was lying in the mud, but try as he would he could not leave the last step to assist me.

"He says a phosphorescent light illumed my face. I felt as if paralyzed. When he got me upstairs he used witch hazel to bathe my face. Very shortly after he was lying on the bed in the second story. When I saw him his tongue protruded, he was whiter than the whitest corpse, and that strange light was all about him. He could not move. When power was restored he declared that we would have to move or he would die. All these experiences were accompanied by utter prostration and sickness.

"Though we had just paid a month's rent in advance, it was decided to move at once. On Decoration Day we began. All sorts of difficulties beset our path. Pieces of furniture became as immovable as if part of the house. All the strength of the carmen was defied by the mattress on our bed. They could not move it. While I was in the second story I was thrown down. My husband hearing me fall rushed upstairs and dragged me bodily from the room. One arm was covered with the same awful light. It was an unnatural white, and dripped with perspiration. He says he felt as if shocked with electricity when he touched me.

"He wanted to leave the house at once, but I reminded him of the money in the bureau. He was willing to let it go. I sent my little girl up for it, but thinking how cowardly it was to send her where I feared to go, I bounded up after her and secured the money. Since we moved all has been peaceful, and those terrible times live only in memory, which in itself makes me shudder."

Mrs. Jordan is a woman of heroic stature, has a bright, pleasant face, snappy eyes, and is endowed with good conversational powers. The present occupant of the Croskey street house is Mrs. Byrnes, who has lived there over a week. Thus far, she says, his ghostly Highness has not held carnival in her new home. Mrs. Kohr, who has lived next door above for seven years, says her peace has never been broken by supernatural influences.—Philadelphia Enquirer.

SPIRITUAL PHENOMENA.

To the Editor of The Better Way.

Please give me a little space in your paper to answer some some of the questions pouring in on me in regard to the mediumship of Dr. and Mrs. Bessie Aspinwall, of Minneapolis, as seen by me while they were in New Orleans. I attended most of the meetings at No. 10 St. Peters street; think I heard all the lectures given by Mrs. A. while here. She was in an unconscious trance condition while speaking, and spoke in a natural, clear, pleasant, logical and concise manner, on topics of absorbing interest, holding the audiences spellbound from the first to the last word. After each lecture she gave many fine tests, some of them startling in character. She gave but one materializing seance while here, which was a grand success, about twenty full form materializations coming out of the cabinet. Three came to me; I fully recognized all: two by their form and features, which were perfect, and the third by things she talked about which none but myself knew.

As a business medium she is fine; many things of which she told me have already come to pass, and others are in a fair way to be realized. She accurately described my mother, my children and numerous other friend in the "land o' the leal," foretold sickness for my boys, telling which one would suffer most, and many other things. Since her return home, I have tested her powers to read for one at a distance. In this work also she has given the greatest satisfaction. I will note but one instance. I had a piece of a money sack, from which the money had been stolen, sent to me from a distance, asking me if I did not think a certain person took the money. I did not wish to express an opinion, and sent the piece to Mrs. A. By return mail I received an accurate description of the person suspected.

Of the doctor's mediumship I saw but little, but that little was enough to assure me he was a good psychometrist, a reliable diagnoser, and possessed of strong healing powers. He is also a very pleasant speaker, and can give a good sensible talk at any and all times. We are all hoping to see them come back to New Orleans, and am sure the society that secures them once will want them again and again.

Fraternally,
VIRGIE C. MOONE.

ANSWER TO LIGHT WANTED.

To the Editor of The Better Way.

I would like to give my ideas in answer to the article "More Light Wanted," and it will answer the question "Is Spirit Matter" to my satisfaction also.

I believe that all life is spirit and had no beginning, but is a part of the spirit of God, and that all spirit or life has in itself the elements of material growth, whether it be man, animal or vegetable, and is developed by its surroundirgs. I do not think that the life or spirit enters the body, but that the body is the result of growth of the elements contained in the spirit or life that has always existed, and is developed by its surroundings, the same as vegetable life is developed by cultivation and congenial surroundings. The vegetable that we see is but the body that is built by the life contained in it, the same as man's body is but the result of the elements contained in the spirit or undeveloped life to form a material growth, and is but one step in the advancement of spirit life. For I claim that all life is spirit in whatever state it may exist, and is developed by its surroundings, both in a material and spiritual sense, and I believe in the spirit life after we leave this world the result is the same, only in a more advanced state, and the spiritual body, so-called by us, will be as material and natural to us then as the present body is to us now, and is the same result of the elements contained in the life or spirit to clothe itself in a body developed by its surroundings. The growth of the body in this life is apparently slow to us, but the life stands in this life at a low stage of development, and in the next life will go on in the same way to develop into something higher and better, and that there must always be growth, both material and spiritual, as developed by our surroundings, and that the growth of each must go together.

F. O. H.

Scales That Weigh a Hair.

The finest thing in the way of delicately adjusted scales has just been turned out by a Philadelphia firm for the mint at New Orleans, and they are certainly marvels of mechanical invention and expert workmanship. There are two pairs. The larger has a capacity of 10,000 ounces troy, or about 785 pounds avoirdupois, and when loaded to its full capacity will indicate the variation of one-thousandth of an inch. The other pair is intended for lighter work. All its bearings are of agate. This instrument is believed to be the most delicate in the world. It will give the precise weight of a human hair, and is susceptible to the slightest atmospheric change. A signature written on a card with an ordinary pencil will make a perceptible difference in the weight of the card.

Written for The Better Way.

My Snow-White Dove.

Oh, why does not my snow-white dove
  Return to me and her sheltering nest?
Oh why not fly on the wings of love
  To her mate whom she knows loves her best?
Can it be she's found a congenial home—
  A rest from her labors of purest love,
Methinks my soul would share in her toil
  And rest with her in heaven above.

Dear mate, why repine or continue to mourn?
  You will soon return to me;
I await you with love in a blessed, bright home.
  I'm a-waiting you over the sea.
Your lessons of earth are nearly all learned,
  A crown of jewels bright you have won:
Oh cease to repine for your snow white dove,
  Your life is filled with love just begun.

Then travel, Oh time, earth's time in your
    course,
  And bring again joys of my youth;
I await with suspense, my heavenly dove—
  Sweet dove of pure innocence—truth.
Oh, boatman, row, o'er the silvery stream.—
  That stream that lies between heaven and me.
Let me clasp in my arms, my snow-white dove,
  While she pilots me o'er death's sea.

Love's heart, be still, thy hands can do
  More good on the mundane plane.
There are aching hearts, long used to woe,
  Whom thy words can relieve from pain;
There are eyes now filled with sorrow's tears,
  Which thou canst spirit away,
Oh patiently await the coming years
  Of welcome o'er death's stormy sea!

PHOSPHOROUS, OR WHAT?

A strange story connected with the illness of the Rev. Thomas MacMasters has just come to light. The reverend gentleman is 83 years of age. He was stricken with paralysis on Saturday night. His venerable wife says he returned from a walk about 8.30 in the evening and sat down on the side of the bed. Almost immediately he was stricken with paralysis.

"He began to smile," she says, "and there came about his head a halo as if of fire so bright that it illuminated the room and transfigured his countenance. I called for assistance and my daughter, Mrs. Joseph MacMasters, and a neighbor, Mrs. Jarvis, came into the room. Both were terribly frightened at the bright halo of fire which surrounded my husband's head, and they fled."

The younger Mrs. MacMasters says the halo had the appearance of a luminous cloud about the old gentleman's head. It extended above him for a few inches and reached from shoulder to shoulder. "It resembled dancing sunshine, but as it happened during the evening, it could not, of course, have been that," is the way she tells it. The halo is said to have lasted until the old man was laid on the bed, when it vanished.

A reputable physician, who was told of the occurence, says the supposed halo is easily explained by the presence of phosphorous in the old man's hair.

That "reputable physician" is a blind leader of the blind. He never saw any old man's hair full of phosphorous—or any young man's, either—at the hour of death. The phenomenon above described is, however, though an impressive one, not a new experience. In all times and all countries in the civilized world there have been a few cases of these impressive death-bed scenes though rarely indeed is an instance reported of so pronounced, prolonged, and startling a manifestation as this. Those who have investigated these and allied phenomena, say that the light or aureole referred to, is the overflooding outward and physically visible manifestation of the interior spiritual self of the person—a spiritual radiance made sometimes outwardly visible at the time of the beginning of the separation from the physical body. Hundreds, first and last, gifted with spiritual sight, have described these death-bed scenes, and told of the bright ones who joyfully come to meet and accompany the ascending soul into the brighter life. One such case, and an impressive one, occurred, years ago, in Hartford. No clairvoyant was present to describe the case; but the man who related it was so profoundly impressed with the reality of a supra-mortal meeting and recognition that he never forgot it. He is still living—in a western state. On this occasion he was a watcher at the bed-side of a dying man—a printer. He is a very "practical," hard-headed man and one of the last to be given to fancies. For half an hour, he said, the dying man had been sinking. The breathing, growing more labored, became slower and fainter. The watcher thought the man was dead when suddenly his eyes opened with a glad look of joyful recognition; he threw up his arms in an embrace and his whole face was illuminated, as he rapturously exclaimed:

"Why, mother!"

The same instant he fell back, dead.

"Nothing will ever convince me," said the watcher, relating the occurence years afterward, "that that man didn't actually see his mother, then and there."

There was no phosphorous in that man's hair—though a good deal of something as stupid and bewildering seems to have gotten into the head of the Glen's Falls doctor.—Hartford Times.

A depression has been discovered in the Egytian desert which is all that remains of a reservoir constructed by the patriarch Joseph for irrigation purposes when he was Pharaoh's Prime Minister. It is proposed to reopen it, and it has been estimated this would add 3,200,000 acres to the 6,000,000 acres now under cultivation in Egypt. The reservoir originally covered 250 square miles, and was 250 feet deep.

Blessed is he who knows not of care.

PREMONITION OF DEATH.

A noteworthy incident of the premonition of impending calamity is afforded in the case of Lewis P. Heller, of Potterville, Pa., the Reading Railroad engineer who was killed in the passenger wreck at Tuckerton. Sunday was Heller's day off, and on that day he visited his uncle, Mr. Lowis Beyel, at Tamaqua. In the afternoon, while conversing with a cousin of his, Mr. Lance Fairer, he declared that he felt he ought not go to work next day (Monday), but should instead remain with his uncle at Tamaqua. He added:

"Beyel, I shall probably never see you again. You may die before me, and yet there's no telling. I may die before you. If you just say so I'll telegraph to Pottsville and have a man take my place on the engine to-morrow."

Fairer assured Heller that it was foolish to talk that way, and that there was no necessity for his remaining. Heller accordingly returned to Pottsville in the evening. Before leaving home in the morning Heller bade his wife good-bye twice, and then started off to the engine house. But he had walked only a block when suddenly he turned and came back to say good-bye once again. He tapped on the sitting room window with his hand to attract his wife's attention, and when she looked up he waved her a salute and bade her good-bye the third time. On the way to the engine house he called farewell to a number of friends and acquaintances. They now recall the circumstance as an unusual occurrence.

Lewis P. Heller's brother George was fireman on the same engine with him, and he relates that Lewis appeared very much depressed during the early part of the run to Tuckerton. An impending calamity seemed to fill him with a superstitious dread which he could not shake off. When the crash came Lewis P. Heller was instantly killed and George was seriously injured. The latter is now reported as improving at the Reading Hospital.

Another brother, James Heller, also an engineer runs an engine on the Reading Railroad between Philadelphia and this city. On the fatal morning, during the trip from Philadelphia, James says he felt strangely and unaccountably agitated. At 10 o'clock, the very hour at which Lewis P. Heller was killed and George was injured at Tuckerton, James grew very nervous, as he now relates, and every throb of the engine as it sped up the valley annoyed and unnerved him. He felt positive that something had happened, and was bowed down with apprehension. When, however, the news reached him that one of his brothers was killed and the other injured, he bore the shock with remarkable calmness, and told a friend that instead of feeling horrified, as would have been natural, he experienced a strange sense of comparative relief.

THE NEWSPAPER PUFF.

The newspaper puff is something that makes men feel bad if they don't get it. The ground work of an ordinary newspaper puff consists of a moral character and a good bank account. Writing newspaper puffs is like mixing sherry cobblers and mint juleps all through the summer months for customers and quenching your own thirst with rain water. Sometimes a man is looking for a puff and don't get it. Then he says the paper is going down hill and that it is in the hands of a monopoly, and he would stop subscribing if he did not have to pay his bill first. Writing a newspaper puff is like taking a photograph of a homely baby. If the photograph does not represent the child with wings and halos and harps, it shows that the artist does not understand his business. So it is with the newspaper puff—if the puff doesn't stand out like a bold and fearless opponent of truth and morality, it shows that the puffer doesn't understand human nature. It is more fun to see a man read a puff of himself than to see a man slip on an orange peel. The narrow-minded man reads it over seven or eight times and then goes around to the different places where the paper is taken and steals what he can. The kind-hearted family man goes home and reads it to his wife, and then pays up his bill on the paper.—Bill Nye.

(Published by Request.)

The Hazzard Circular.

In 1862, Hazzard, an agent of European capitalists, sent the following "confidential" circular to American bankers:

"Slavery is likely to be abolished by the war power and chattel slavery destroyed. This I and my European friends are in favor of, for slavery is but the owning of labor, and carries with it the care of the laborer; while the European plan, led on by England, is capital control of labor, by controling wages. This can be done by controling the money. The great debt that capitalists will see to is made out of the war, must be used as a measure to control the volume of money. To accomplish this the bonds must be used as a banking basis. We are now waiting to get the Secretary of the Treasury to make this recommendation to Congress. It will not do to allow the 'greenback,' as it is called, to circulate as money any length of time, for we cannot control them. But we can control the bonds, and through them the bank issue."

There is no witticism in vulgarity.

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"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

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CINCINNATI - - - - - JULY 12, 1890

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ABUSE OF POLICE POWERS.

The North American Review in an article under the above caption discusses the rights of police officers and the abuse of these rights. It says policemen are supposed to be keepers of the peace, but they have enlarged their fancied duties until they seem to have quite forgotten that they are merely citizens appointed to maintain order, and pose as regulators of the social economy of the streets, even in the most trifling matters. But as the average citizen knows very little concerning the limits of their powers, submissiveness has become second nature with them on sight of the star and august "billy," and this submissiveness has aided in making the police very arrogant in larger cities. In view of the many outrages committed by them, it publishes the legal position of the force summed up as follows:

> No policeman has a right to arrest without a written warrant, based upon oath, save for felony seen, or upon accusation of some one who saw it, or for misdemeanor or breach of the peace there must be blows or weapons drawn, or menaces or cries which show the beginning of an affray. Mere singing, laughter, and noises of like character are not offences, and do not justify police interference either by threat or the use of force. No counter-threat of resistance to the officer, if he without cause threatens to use force, will amount to an affray which will justify an arrest; for the offense must arise before he threatens or offers force, and he cannot, by his own menance of illegal violence, provoke an affray to justify an arrest; for in such case he himself creates the breach of the peace. He has no right to interfere at all, and if he does so, the citizen may defend himself from the unlawful attempt to arrest, and, provided he does not go to wicked excess, may kill the officer without being guilty of crime.

Commenting on this it also says further on: Citizens must be prompt to resist the unlawful attacks of officers, and should pursue offenders by complaints before the appointing powers, by criminal prosecutions, and by civil suits for damages. The law is on their side, and, with determination, much can be done to correct the present evil.

NATIONAL ELECTION LAW.

The principal features of the election law as framed by the House Republican caucus committee may be summed up as follows:

> Chief supervisor of elections in judicial districts are charged with the execution of the law, which is to apply to federal elections in cities of 20,000 inhabitants or upward, and in entire congressional districts exclusive of such cities upon application to the supervisor of 100 voters, or in counties or parishes form, a part of congressional districts upon application of fifty voters. In canvassing the states the state laws are to govern except that all ballots are to be counted by tens—first by an inspector of elections and second by a supervisor, the local election officers and the supervisors upon a part tally sheet which are to be compared and the result publicly announced. Ballots deposited in the wrong box are to be counted. Returns are to be made by the supervisors in duplicate to the clerks of the United States circuit courts and to the chief supervisor, who is to tabulate and refer them to the United States board of canvassers of the congressional vote, which is to be appointed by the United States circuit court. The board is to convene on November 15 each year and is to declare and certify the result of the election.

Of course, the Republicans feel that they have an inalienable right to do this for the good of the government and the country at large, even believing in a large measure that they are the country. Such patriotism cannot but be admired; but the Democrats, also American citizens, on the other hand, call it a "force-bill" and claim that it is a partizan measure on part of the Republicans to remain in power. Be it as it may, it is a pity that such measure must be resorted to in a land of a liberty to have internal peace. There is nothing to commend it, yet it cannot be condemned, and therefore must remain a matter of opinion and experiment. It is a dangerous law to have on the statute, for it can be used against Republican as well as Democrat; should the latter ascend to power again.

Dr. J. M. Peebles will issue the coming autumn, a new edition of his interesting book, "Immortality, or our Houses and our Employment Hereafter." It will be enlarged, and contain two new chapters.

STILL MORE PENSIONS.

A bill has been introduced into the House by a Republican member of Congress to pension freedmen between the ages of 60 and 70 years who were emancipated under President Lincoln's administration. Although this will be hailed with enthusiasm by the colored people generally, it will place the Republicans in a quandary. For if it does not pass—and it cannot pass on a strictly party vote because many of the more rationally minded Republican will oppose it—they will lose much of the colored support; and if it does pass it will be throwing a sweet plum into the lap of the South, for the negro in the South loves to spend money for trifles and something to tickle his palate, and before long, the retail dealer will have the money, and the pensioner the experience. But as the Republicans owe the negro something for his faithful adherence to the party, and having disappointed him in their promise of the forty acres and a mule (for which many are still hoping) this affords them an opportunity to make good that promise. Southern members, whether Republican or Democrat, will naturally favor the bill for its financial worth.

THE POPULAR VOTE.

Of the total popular vote 11,388,000 cast at the last presidential election the Democratic candidate received 5,540,329; the Republican 5,439,853; the Prohibitionist 249,506; the Union Labor Party 146,935; the United Labor Party 2,819; and the American Party 1,591. Thus it will be seen that even the combined vote of the disaffected will not yet reach within a long distance of either of the old parties. The new party must grow. It may be already born, but it is not yet named, and names have much to do with a party's popularity. And furthermore, it must grow by States—not by popular vote; for as long as that national gerrymander—the electorial count—is in vogue, the people will never elect a president on a popular majority alone. It is about time that this ancient method be dispensed with and something new substituted—some plan by which the popular vote shall elect the President of the United States. Then there will be no need of a federal election law.

CONCERNING CHRISTIAN SCIENCE.

Even the Christian Scientists are opposed to organization. The New York Convention of Christian Scientists resulted in the disorganization of the National Association. In her letter to the convention Mrs. Eddy said: "If you take my advice you will disorganize the National Christian Association, and each one of you return to his place of residence to work out for yourself and others the sublime ends of life. Give time for self-examination and correct the appetites, envious speaking and all other abominable things that make a lie. Then you give the world a benefit and become teachers."

To this the C. S. Thought says:

> "We prophesy a much greater outpouring of the spirit hereafter and a more rapid spread of Truth as taught by Christian Science, than ever before, as a result of the higher conceptions which will come to those who have been looking to material sign boards for help along the straight and narrow way pointed out by Jesus."

PREFERS DEATH TO IMPRISONMENT.

> George Moss, a Wilkesbarre, Pa., man under sentence of death for murder, says that he is delighted, because he much prefers to be hanged than to be imprisoned for life. There is everything in being philosophically resigned to the decrees of fate and meeting the reverses of life with a smiling countenance.—Chicago Times.

There is more philosophy in the first sentence of this paragraph than the funny man, who appends the second, has any idea of. The man under sentence of death intuitively feels that it is better to be a freed spirit than an imprisoned mortal, though he may not have positive evidence of the soul's immortality. The time will come when imprisonment for life will be regarded as a more severe punishment for crime than death.

REVOLT IN MEXICO.

The rumors of a revolutionary spirit pervading the states of Mexico, bordering the Rio Grande, have been confirmed. Crowds are reported along the line of the Mexican National railroad violently discussing the question of joining in a rebellion against the Federal government. It is alleged by them that the centralizing tendency of Diaz's government indicates his intention to proclaim himself dictator. Fifty men at one point, well armed and organized, had crossed from the Texas side of the Rio Grande, bound for a point in the interior of Nuevo Leon, where revolutionary forces are said to be massing with a view to marching on Saltillo, the capitol of the state, where there is a contingent of government forces.

There is nothing that demands a more exact habit of thought than Spiritualism from a man who writes about it. And it is right and fair to say that there is more exact thought and writing within our ranks than there is among those who loosely criticize us.—Light.

> A mysterious force exists in the vibrations of the ether, called sound, which science and invention have so far failed to utilize, but which, no doubt, in the near future will come under man's control for driving the wheels of industry.—Arena.

"CHRISTIANIZED" CHINAMEN.

The Society for the christianizing of Chinamen have recently found some pretty tough subjects in New York. Investigation shows that Chinese girls have been bought and sold for years past, and that right under the noses of the philanthropists of Gotham the traffic went on uninterrupted. The society has received a black eye in the fact that a number of the Chinamen already "thoroughly christianized" were the heaviest dealers in female slaves.—Helena Journal.

BISMARCK'S SUCCESSOR.

Caprivi's full name is George Leo Von Caprivi de Caprera de Montecusculi. He is of Italian descent, but was born in Berlin in 1831. Most of his life was spent in military service for Prussia, and he became an intimate friend of the young Emperor during the Franco war. He is a large robust man, and in appearance much resembles the "iron chancellor." Rather a long name by which to identify himself as a spirit, should exacting skeptics be present.

SUMMERLAND.

Our spiritual colony in California is in luck. The following editorial from the Santa Barbara *Press* tells the tale:

> The strike of natural gas at Summerland bids fair to be a most important discovery, not only for Summerland but for all this section. The two-inch pipe, which was put down in the hopes of striking sulphur water, is only twenty-two feet in the ground, yet for several days past the gas has been rushing out under a pressure of forty pounds, which gives good indications of a permanent supply.

We understand that Mr. Joseph P. Hazard, a wealthy Spiritualist, of Peacedale, R. I., has contracted for the erection of a huge tower eleven stories high at Tower Hill, near Narragansett Pier, commemorative of the advent of Modern Spiritualism. The estimated cost will be $30,000. Mr. Hazard is upward of eighty years old, and is a brother of the late Hon. Thomas R. Hazard, our old-time friend and correspondent, whose steadfast defense of the mediums of the new dispensation has rendered the name of "Hazard" a household world in all countries where Spiritualism has found a foothold—and where has it not?—Banner of Light.

There is often a greater diversity of opinion among great minds than among the average thinkers, from the fact that there is more originality in the make-up of the first named.

Radicalism without dignity merges into buffoonry; criticism into levity; and controversy into sarcasm.

☞Please look to the tag on your paper and remit at expiration of your time.

PERSONALS AND LOCALS.

C.—We do not publish a list of the meetings during the summer months, as the majority are ordered out until the fall season.

The People's Spiritual Meeting of New York holds sessions every Sunday evening at Mrs. Morrell's residence, 310 W. 48th street. A conference and experience meeting is held every Tuesday evening at same place conducted by Mary C. Morrell.

The Cincinnati Fire Department had to respond to 25 alarms on the Fourth of July—all because a lot of boys between the ages of 7 and 17 have not yet outgrown their heathenish delight of making a noise; and this a civilized community is weak enough to permit.

The First Independent Club of Brooklyn, N. Y., will meet at Bradbury Hall, 290 Fulton street, each Friday evening at 7:30 o'clock, during the summer. All are welcome. Seats free.

At a business meeting of the Mississippi Valley Association it was voted to furnish a tent to representatives of the Spiritualist papers and give them the freedom of the grounds.

Mr. Moses Hull is engaged at Portland, Oregon, for the latter half of October.

Mr. Walter Howell embarks for England in September next to return in the following May.

The Rev. Henry Frank, of Jamestown, N. Y., has been pronounced a heretic and expelled from relationship with the Western New York Association of Congregational Churches. The Association met in the village of Ellington for the purpose. A few days before the meeting Mr. Frank received a notice to appear and show cause why he should not be dissociated; but when he arrived it was all cut and dried and he could hardly obtain a hearing. The case induces a great deal of comment, and Mr. Frank will test the right of the Association to such action.

Mrs. Eleanor Martin, as we are informed, is one of the best sealed-letter mediums in the field, and has given satisfaction to many, both in this and foreign countries. See advertisement in another column.

Our regular contributor Prof. Hudson Tuttle, of Berlin Heights, Ohio, came very near leaving us a few days ago, through the freak of a flash of lightning. He was struck—on the spectacles, the rim of which became so heated as to burn into his nose; also affecting his right ear as to leave it deaf. A horse near by was killed. As lightning never strikes twice in the same place, our good friend is in no further danger of being annihilated by the wrath of an unseen god or a stray shot from heaven's artillery.

The Psychic Research Society holds services at Douglass Hall, this city, every Sunday afternoon at 3 o'clack.

PECHET-LEROY. Married on the 25th ult. in Springfield, Ills., Mr. L. Jules Pechet to Miss Clemence Leroy, at the residence of the bride's mother. The parlors were tastefully and elaborately decorated with vines, plants and cut flowers and presented a beautiful appearance. Only relatives and most intimate friends were present to witness the scene. The beautiful ring ceremony was performed in the French language by the Rev. Fred H. Wines in a very solemn and impressive manner. They were attended by Miss Alice Watson of Des Moines, Iowa, and Mr. August Leroy, brother of the bride.

Dr. J. K. Bailey spoke at Joliet, Ills., June 1st; at Chatsworth, Ills., June 7th and 8th; visited friends at and near Milan, Ohio, including Hudson and Emma Tuttle June 14th and 15th; at Friendship, N. Y., June 22d; at Bolivar, N. Y., June 24th and 25th; arriving home June 28th. Address Box 123, Scranton, Pa., for engagements, etc.

Our flag was fired upon and riddled with bullets on the 4th in Hamilton, Ont. If our neighbors do not behave themselves, Uncle Sam will have to send a corporal's guard over there to take charge.

NEWS ITEMS.

Idaho has been admitted into the Union.

A society to prevent people from being buried alive has been organized in New York.

There are at least 100,000 acres of phosphate rock scattered throughout the western part of the state of Florida.

The heliograph is used to flash signals between stations in New Mexico and Arizona that are seventy-five miles apart.

Germany and England have settled their African claims, the former getting extension of territory in the Congo State and the latter obtaining Uganda.

Pompeii is to have a new meteorological and volcanic observatory, to be opened next May, when a scientific congress will be held in the ancient city.

A man has been arrested in E. Milton, Mass., for drawing five pensions under fictitious names. He would have continued doing so had he not applied for a sixth.

In New Zealand a Mormon convention has just closed its sittings, at which it was officially reported that there are 3,000 Mormons in that colony and that 500 converts were made during the last year.

The farmers and laboring men will probably learn after a few more years of toil and starvation that one of the impossible things to obtain in this world is the repeal of bad laws through the parties that enacted them.—Colorado Workman.

A dispatch from Lagos says: "Popular superstition preventing the King of Dahomey from entering the capital after a defeat, the King attacked the Egbas and took a thousand prisoners. The Egbas then attacked and defeated the Dahomeyans, killing many."

The Archduchess Valerie on the 16th ult. renounced all her rights to the Austrian throne, in order that she might marry as she choose. Her renunciation was made in the presence of the Emperor, the members of the Court, Count Kalnoky and the Archbishop of Vienna.

For over nine months past constant complaints have reached the chief of post-office inspectors at Chicago of the loss of checks, postal orders, money, etc., while in transit between Council Bluffs and Davenport, Ia. The total face value of mail matter lost is over $500,000.

A bolt of lightning from a clear sky—something generally supposed to be impossible—struck a tree on a farm in Vineland, N. J., on the Fourth of July. Charles Morton, the owner of the farm, was knocked senseless. In the neighborhood a horse was killed and a poultry house struck, killing a dozen chickens.

As we go to press the tariff bill hangs fire; the election bill is under consideration in the Senate; and the silver question is settled, in so far that the Senate and the House have agreed upon it, and we are to purchase 4,500,000 ounces of silver each month, issuing silver certificates thereon which are to be legal tender for all debts, public or private.

Several remarkable pictures have recently been discovered on a rock on the Rio Grande in Texas. They were painted by the Indians, and represent a series of battles between two tribes. The paintings are eight in number, and the work shows evidence of a skillful hand. The stone was nearly covered with sand, but the paint, a bright red, was apparently as fresh as when first put on.

There was a row at Schuylerville, near Saratoga, N. Y., between a gang of Electric Light Company workmen and the parishioners of the Church of Visitation (Catholic), the latter insisting that the workmen should not set poles in front of the church. As fast as holes were dug the church people filled them up. The row ensued, but no one was fatally injured, though missles flew in a shower.

The States of California and Pennsylvania have a law making null and void any legacy left to any religious society, or any secular corporation, not executed at least thirty days prior to the death of the testator. This law is made to prevent priests, clergymen, or other interested parties from intermeddling at the death bed of the sick and feeble, and thereby depriving the heirs of their legal rights.

The strides that liberty of thought and speech are making in Italy are wonderful. Much writing on the subject of religion is being indulged. All the gladness of free men, delivered from intellectual and spiritual bondage, is apparent in these writings. This is all because a new religion has been born in that country which allows liberty of conscience, and both the temporal and spiritual power of the Papacy has been broken.—Independent Loyal American.

On St. Anthony's day 10,000 afflicted person's gathered at Father Mollinger's church in Alleghany City, Pa., to celebrate that day and benefit by the miraculous powers of curing that the priest is given out to possess. Each gave the church twenty-five cents to $5. Later Advices to this office on Tuesday state that Father Mollinger, the healer, is in an extremely low condition; the result of over exertion in healing the large number of people on St. Anthony's day.

It is announced that an agent of the Japanese Government is now in Washington for the purpose of studying the legislative and judicial methods of our Government with a view of utilizing his knowledge in setting in motion the Japanese Parliament which is provided for by the new Constitution. It may be a question whether our legislative methods, as sometimes illustrated in the House of Representatives, would prove of special advantage to any people so far removed from barbarism as the Japanese now are.—Frank Leslie's.

A St. Louis police judge one day had a gambler on trial before him. The prisoner denied having played for money, but said chips were used. The judge fined him ten dollars, however, saying that "chips" were money. After the docket had been disposed of, the judge was approached by the poker player, who wanted to know if the judge still thought that chips were money. On receiving an answer in the affirmative, he said: "Well, I suppose I will have to pay my fine." Coolly counting out ten chips, he laid them on the magistrate's desk and disappeared. The fine was afterward remitted by the judge, but the "chips" are still in his possession as a reminder of his ruling that "chips" were money.

MEDIUMS.

Those who get out of harmony with the spirit, and are most easily disturbed by opposition, are sensitive mediums; these, therefore, cannot cultivate too carefully self-control. In many cases we have known it is possible to be good instruments for the spirit world, and yet retain the positiveness of character necessary for a high spiritual nature. We can all weave around us a mantle of strength and endurance, combined with the uplifting force of will. Progress then becomes easy; obstructions are removed, and crooked places made straight. Some mediums and Spiritualists there are who yield up the reins of self-government almost entirely to their controls. Their vitality is continually flowing out to those who make bad use of it; the inner home is invaded by such a medley of influence, good, bad or indifferent, that steady life or progress becomes impossible. They continually tread the same small round of knowledge, neither aspiring nor caring to enlarge it. They are thoroughly content with their "guides" and their teachings, and reject what is not in accordance with them. They are Spiritualists who require a shock of some kind to arouse them to a sense of their own individuality. Some of them receive it, too, in the midst of their life of stagnation: it may be some sharp and sudden trouble; some unmistakable proof of ignorance and imposture on the part of these same trusted guides; or the crumbling away of the ground on which they seem to stand so firmly. Astonishment and bewilderment follow, and all around appears vague and uncertain. For the first time the dependent is obliged to use his own faculties in the unraveling of the mysteries which surround him, but this period is perceived in after years to have been a cloud with a silver lining; it marks a new and brighter era in his spiritual career, and it results in awakening energy, aspiration and strength of mind.

We often hear mediums complaining of the strange fluctuations of their power. For a long while no phenomena are elicited, and the veil of matter seems to grow once more thick and impenetrable. This often happens when the medium or those of the circle are getting too reliant upon phenomenal aid. The guides see that their medium must work out his own salvation without continually leaning upon the strength and experience of his spirit friends. The medium begins to doubt and pray; but the wisdom of his spirit guardians prevails over his own ignorance. They withdraw for a time, in order to teach him that practical individual progress can only result from practical effort.—Marie Gifford, in The Two Worlds.

LITERARY.

Halls Journal Health has removed its office to 218 to 222 Fulton street, N. York.

The Anti-Infidel Library. This is a serial issue of live, vigorous pamphlets, issued by H. L. Hastings, 47 Cornhill, Boston, Mass., dealing with modern infidelity in a most readable and trenchant style. The numbers contain from 32 to 160 pages, bound in strong manilla covers, as durable as cloth, costing 5, 10, 15, 20 and 25 cents each. The whole library is sent to any address for $2.50, and will furnish sufficient equipment with which to not only meet the ordinary assaults of skeptics, but also to carry the war into Africa, and give infidels something to think of which they never thought about before. These publications have the heartiest commendations of leading ministers and laymen of all denominations throughout the English speaking world.

Hints to Enquirers into Spiritualism with rules for the formation of spirit circles. Also what works to read upon the phenomena, philosophy and doctrines of the subject, by J. J. Morse. Liverpool, 16 Stanley street, Fairfield. Price, [illegible] cents.

The Esoteric for July opens with a narrative, entitled "In the Mists," by Bella French Swisher: part 1. A Metempsychosis. Address 478 Shawmut Ave, Boston, Mass.

Knowledge, a new weekly magazine, ought to be indispensable to every owner of a Cyclopedia. It proposes to answer questions upon which one ordinarily consults a Cyclopedia and fails to find the answer, generally because the Cyclopedia is not "up to date." For instance, Caprivi succeeds Bismarck as Chancellor of Germany. Who is Caprivi? How do you pronounce his name? etc. The magazine is published in handy form, and a complete index is promised twice a year. A specimen copy of the magazine will be sent free to any applicant. The price is $1.00 a year. John B. Alden, publisher, 393 Pearl street, New York.

Light, a monthly magazine devoted to rational spiritual science and its practical application, comes regularly to our table, its pages glistening with the purest aspirations of the human mind. Published by the Equity Publishing Co., West 14th street, New York. Sample copies, 12 cents.

Raising the Schoolhouse Flag is the title of a full page illustrated poem by Hezekiah Butterworth in the Fourth of July double number of The Youth's Companion. This noble poem expresses the sentiments of the many thousands of schoolboys and girls who have been working for a flag to be raised over their own schoolhouses. The name of the school in each State, and that of the successful writer of the essay which won the flag recently offered by The Youth's Companion, are given in this number.

The July number of *The National Magazine* of Chicago opened with an article entitled "Harvard University and Reform," by Chancellor Harkins, of the National University of Chicago, in which the wisdom of President Eliot's radical recommendations is forcibly maintained.

Freethinkers' Magazine for July contains the portrait of Lucy N. Colman as frontispiece, and an interesting table of contents for liberal readers.

The Arena is the peer of monthlies.

Evolution of Morality.

In an article under the above caption R. C. Adams illustrates it in this wise:

> "The savage lives in fear of unseen powers; the semi-civilized people bow submissively to the civil and ecclesiastical authorities, while cultured communities question the propriety of every proposal. These moral characteristics exist in every society and are illustrated by the emotions excited by the sign, "Keep off the grass," in a public park. One man sees it and says, 'If I step on the grass the policeman will arrest me and I shall be fined.' He is governed by fear, and is morally a child or savage. A second man says, 'That is the law and I must respect the ordinances.' He is controled by authority and is morally a youth or semi-civilized. The third says, 'Of course I shall keep off the grass. Is it not my park and do not I want the sod to be green?' He almost resents the notice as needless impertinence. He is influenced by reason and is a rational adult."

A 9-months-old child of John Chapman, of Delmar, Tioga county, Pa., died recently under peculiarly distressing circumstances. The little one having a very troublesome time in cutting its teeth, the father, thinking to relieve its sufferings, attempted to lance the child's gums. He used a common jack-knife and performed a very bungling operation, cutting deeply into the gums. He was unable to stop the flow of blood and summoned a physician, but he too was powerless to stop the flow of the life current, and the child breathed its last three days later.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRAUX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials free. Price, 75 cents per bottle. Sold by all Druggists.

July 12.

Correspondence.

Texas, Mich.

The Texas Spiritualists Picnic was held June 29th, as advertised. The weather was fine, the audience large and orderly. The speaking by Dr. C. A Andrus and T. C. S. Cook was, as usual, first-class. Vocal and instrumental music by Mrs. Worthington was well apreciated, as her efforts always are. The Ashtemo Cornet Band added much to the occasion. L. S. B.

Indianapolis, Ind.

Mr. D. A. Ralston writes that Mrs. R. S. Lillie delivered a fine lecture in that city last Sunday. She was on her way from Sturgis, Mich, to Cassadaga, and by invitation stopped over in Indianapolis for a day. Miss Nickerson closed the meeting for June. Other matters of local political nature we had to omit for lack of space and consideration.

Gallatin, Tenn.

Mr. John W. Birdwell writes that on a recent visit to this place he paid Mrs. Ulrichs of 1025 Cherry street a visit, and found her to be a splendid clairvoyant and clairaudient medium, proven so by the minute description she gave of the home of his birth and its surroundings; of his past history and career as a healer, and other thing of interest, and that she is spoken of very highly by others who know her.

Kansas City, Mo.

Ratification services in commemoration of our new spiritual organization were held on the 29th ult., at Pythian Hall. Mr. Gates presiding and Dr. John Arnoup delivering an interesting address. A business meeting was held, resulting in the election of officers for the ensuing year. Next Sunday Dr. Arnoup speaks for the last time this season, after that we adjourn until September. K. C.

Louisville, Ky.

Please announce in your next issue that the First Spiritual Church has not adjourned for the summer, but under the able and efficient management of its present corps of officers the attendance has increased in spite of the exceeding hot weather. And our lecturers are giving the people the truth and light of a future life, in such a manner that they are at last taking a firm hold and allowing their reason and judgment to prevail.

The mistake in former issue of our having adjourned no doubt was caused by your printer, as it was the two other societies, the Spiritual Temple Society and the Christian Spiritual Society that have adjourned for the summer, and not the First Spiritual Church which meets at Euclid Hall Sundays regularly at 11 a. m., and 7:45 p. m., where we extend a cordial invitation to all.

Yours. Geo. E. Heinsohn.

Dayton, O.

A pleasant shower we are having here now with our Spirit friends. Some of the most remarkable tests were given last evening at a seance. The medium was Mrs. Seery. We had twenty-one in the circle. German, French, English and Low German was spoken through the trumpet. There were also French songs. We had three trumpets in the circle. The same was arranged by one of the skeptical friends. While singing one of the trumpets sang with us, the spirit being Dr. Sharp, Mrs. Seery's control.

I am satisfied that Spiritualism must be true, for I am not a believer, but there certainly must be something in it. One of the sitters had two trumpets talking to him at one time, the spirits being his mother and brother, who gave him grand satisfaction.

Now, my kind reader, if you don't want to be a spiritualists never meddle with the trumpet seance, for you are bound to be convinced.

G. L.

Reed City, Mich.

Please allow me to report through your valuable paper of a society that we have organized here to be known as the First Spiritual Society of Reed City.

After a strong effort, we succeeded in organizing with twelve members. Though they are earnest workers, and we hope to be able to add to our list at next meeting.

The following officers were elected: President, Mrs. A. P. Rosenberg; Vice-President, Mrs. Emma Baldwin; Secretary, Rosa L. Hardes; Treasurer, Emma A. Rosenberg.

Dr. S. A. Thomas and his estimable wife, of Angola, Ind., have been stopping with us for the past two weeks. While here the Doctor delivered a course of lectures, and also assisted us in organizing. He is a fine inspirational speaker, and gets right down to facts, proving his assertions by the Bible. He gained many friends while here, and all join in wishing him success in his good work.

Rosa L. Hardes, Sec.

Lake Cora, Mich.

The quarterly convention of Spiritualists of southwest Michigan was held as previously announced at Lake Cora, June 22d.

The weather was favorable and a large audience convened to listen to the words of wisdom that fell from the inspired lips of Dr. C. A. Andrus, of Grand Rapids, and Mrs. R. Shephard Lillie, of Boston.

No words of commendation from a reporter can do justice to the beautiful philosophy of spirit communion as was presented by the speakers on this occasion.

Vocal and instrumental music by the Harris twin sisters 12 years old, was enjoyed by all.

In the evening Mrs. Lillie again broke the bread of life at the Opera House in Paw Paw. After the announcement of our Camp Meeting, August 8th to 18th, the meeting closed.

Mrs. R. A. Sheffer, the general Secretary of the association, also sends a report which, in sum and substance, corroborates the above.

L. S. B.

Chicago, Ill.

Notwithstanding the heat there was a good audience assembled at the Peoples' Society Hall, 93 Peoria street. Will C. Hodge delivered the address. Topic: "Man from an evolutionary standpoint." Dr. J. C. Phillips gave a number of psychometric readings, which were acknowledged correct in every instance. His readings are almost universally correct, and he always succeeds in pleasing and instructing the audience, not only by his tests but by his singing. Tests were given by Will C. Hodge and several others, whose names we failed to secure.

The evening session was a grand success. Through the efforts of Mr. Walden the services of Miss Emma J. Nickerson, of Boston, was secured for the occasion. She spoke at length upon the "Yesterday, today and to-morrow of Spiritualism," after which, under influence of one of her guides, she gave many clear and convincing tests of spirit presence, and closed with a poem upon subjects furnished by the audience. The audience was a fine one and tested the seating capacity of the hall, and all testified their appreciation of the lecturer and her guides by their hearty applause. She will occupy the hall on Wednesday evening, devoting the time to healing and unfolding the latent gift of mediumship in others. We understand she leaves the city this week for the Haslett Park Camp.

Jim.

Muncie, Ind.

Last Monday Mrs. Seery, the remarkable trumpet medium, closed a very successful season of labor at our residence. The manifestations were truly wonderful, and the most skeptical investigators seemed convinced of the truth of spirit power.

I will not attempt to rehearse the startling tests given, nor the praises showered on this faithful medium. She is calculated to do good wherever her lot may be cast. Many of the spirits spoke aloud in clear, audible voices, and occasionally one would sing some favorite song, and often circulating around the entire room, overhead, near the ceiling.

Spirits speaking many different languages, controlled the trumpet—among others were German! Spanish, Hebrew, Indians, etc.

A test seance was given a few friends one evening. A cabinet was arranged and the trumpet put inside, while the medium sat outside the cabinet with the circle in a light sufficient for materialization. Sixteen forms appeared at the opening, while the trumpet was extended out from the cabinet touching all in the circle, and many of the friends and Dr. Sharp talking through it as usual.

While the writer was alone in the seance room with the medium, a voice from the trumpet requested us to sing "Nearer My God To Thee." We both began singing when a soft sweet voice from the trumpet joined us, making three distinct female voices, with but two persons in the room. The powers of this medium astonishes friends and skeptics, and is almost sure to convince all who investigate in truth.

Mrs. J. S. Petty.

Hamburg, Ia.

Once more I write to record a good work done in Hamburg for the cause we love.

Mrs. S. E. Warner-Bishop has just closed a series of six meetings in our public park, and awakened an unprecedented interest in the teachings of Spiritualism. It was through Mrs. Bishop's inspiration that seven years ago the first utterances in behalf of spirit return was given to the public here. As a speaker Mrs. Bishop cannot be excelled. Her clear, strong voice and magnetic presence held in perfect order and quiet a crowd from five to six hundred people, who greeted her appearance each evening. She reaches the hearts of the people by her presentation of the subject and by teaching the principles of humanity and the betterment and uplifting of human lives as the only true religion, and many were heard to exclaim: "While I am not prepared to accept the fact of spirit return, yet I am obliged to acknowledge the beauty and truth of her teachings. Her inspirational poems, given from subjects taken from the audience, were greatly appreciated and her description of spirits recognized. She was one of the earliest workers in the spiritualistic field, and has given more than 30 of the best years of her life to the cause she serves, and those who know her ability and reliability as an advocate of pure Spiritualism should see that she is constantly employed in the lecture field, for we have need of such workers to keep us from being swallowed up by Orientalism or some of the many new "fads" that are attracting. Spiritualists at about the same rate that La Grippe attacked the people of the United States last winter, but fortunately, like the "Grippe," it is not often fatal, and they generally recover, only to catch the next epidemic that prevails. She has gone to Freemont, Neb., where she may be addressed for engagements.

Wishing The Better Way success, and congratulating it upon its neat appearance, I remain fraternally yours, Mrs. F. W. Tordt.

Grand Rapids, Mich.

Mrs. Sarah Graves writes that she attended the quarterly meeting of one of the oldest societies in the State at Rockford, and was pleased to note the interest displayed by those attending. The Hon. L.V. Moulton delivered two grand lectures, while Mrs. Frank Jackson gave tests from the platform, she being also a psychometrist. Mr. Wm. Whitney, an old worker in the above society, recently passed to spirit life, was greatly missed at this meeting, but they felt that he was there in spirit, and undoubtedly did his duty from a higher plane.

We are having a spiritual revival which bids fair to enlarge the views taken in the past by the old time revivalists concerning "Who was the only Begotten Son of God" which was the subject. Dr. S. A. Thomas, of Chicago, took this this evening as a text which he considered from a biblical and spiritual standpoint of view, showing that Adam see Gen. ii: 7 not Jesus see Luke iii: 22, 23-38, was the only begotten and also that Christ and Jesus were separate individualities.

Mr. Boozer read a very choice poem—a very gem of thought—by Mrs. M. K. Boozer, deceased. Mrs. Effie F. Josselyn addressed the Society Sunday, June 29th. Dr. W. O. Knowles lectured at Fenville, Mich., June 29th. These lectures in the main are practical, scientific and philanthropical, warmhearted and earnest.

With kind wishes, H. F. B.

Our spiritual meeting on the 29th ult. opened with the usual preliminaries followed by a lecture from Mrs. Effie F. Josselyn, speaking of the errors that both Christians and Spiritualists fall into when not responding promptly to the voice of progress. Mrs. Mary C. Lawson gave tests and clairvoyant delineations.

Mrs. R. S. Lillie has also been here and gave us two fine lectures which were highly commended by the press.

W. R. Colby, the independent slate writing medium is also on a visit to this city.

H. F. B.

Parkland, Pa.

Our opening day at Parkland was on the 30th of May, with an excursion of the Woman's Progressive Union, the first Association and the Children's Lyceum of Philadelphia, Pa. One thousand three hundred people were on the ground. Two fine bands of music were present, one for orchestra and the other for dancing. Games of all kinds as well as boating was enjoyed by the young and old. We have one of the finest as well as the largest camp grounds; it embraces one hundred and eighty acres and is twenty-two miles from Philadelphia. The pavilion is 80x100. On the Bound Brook railroad trains from New York stop at our station. Meetings are being held on Sundays and circles through the week. On the 29th of June the first lecture was delivered by the Hon. Sidney Dean, followed by Mrs. Lake, Mr. Willard J. Hull, Mr. Peck, Mrs. Lillie and others. Many mediums are on the grounds. One hundred private cottages, besides the association tents are a part of our village. Two weeks ago a surprise was given to Mr. Jessie Webster on his eighty-fourth birth day. His friends presented him with a handsome gold headed cane with his name inscribed.

The afternoon was spent in the Fourth Association Hall by a friendly meeting. An adjourned to the dining room where a grand banquet was prepared for all by our friend, Mr. Joyce. The presentation took place at the banquet, and our dear brother, Mr. B. P. Benner, president, presented the cane. Another surprise took place at the same time. A watch was presented by Mrs. Laux to her daughter on the event of her birth day.

These little remembrances do much good, and bring about harmonious feelings. We lose nothing by these little tokens of esteem, for they bind us more closely together as brothers and sisters, and bring the spirit world nearer to us. Fraternally yours,

Mrs. E. Cutler.

Marengo, O.

Considering the difficulties that have beset our friends, Crescent Lake Camp has been a phenomenal success. When Bros. King and Wandell arrived at this place for the purpose of holding a camp meeting, none but an inspired prophet would have uttered words of encouragement. The camp grounds were three miles from the station, and covered with logs and brush, the tents, on account of a strike in the transfer yards, had not arrived; the meeting had been insufficiently advertised; it was the busiest season of the year for a rural community and rains were far too frequent and copious for attendance at camp. But notwithstanding these obstacles, our friends went to work as only determined men can. The first real session at camp began Tuesday afternoon, and since then kind nature has favored us with beautiful weather. The audiences have increased in numbers until Sunday, June 29th; the large pavillion tent was filled. The people who attend these meetings are, as a rule, intelligent and earnest seekers after truth, and I am glad to be able to say that the meetings have given the most universal satisfaction to both Spiritualists and investigators. It is desired to locate a permanent camp somewhere in Central Ohio, and at a point easily accessible by rail.

We most earnestly invite the co-operation of all Spiritualists and progressive minded individuals throughout the State. We must have a camp meeting in Central Ohio. The needs of the cause most imperatively demand it. Forty-four members have already been secured, and ere this appears the number will have been swelled to fifty or sixty. This will be known as the Central Ohio Department of the Michigan, Ohio and Indiana Spiritual and Religious Association. People wishing to become members, but unable to attend camp, can, until further notice, address the undersigned.

Sunday's addresses were reported stenographically, and will appear verbatim in pamphlet form in due time.

Mrs. Firth's engagement with the society terminated Sunday last. Mrs. Firth gave entire satisfaction, and without wishing to flatter, can say that she has but few superiors on the spiritual rostrum. H. C. Morehouse.

Haslett Park, Mich.

The Eighth Annual Camp meeting of the Haslett Park Association will be held at Haslett Park, near Lansing, commencing July 24th, and closing Monday, September 1st, including six Sundays.

This year the camp meeting will be under the directions and management of the Haslett Park Association, which was organized under the laws of the State August, 24, 1889. The following named gentlemen were elected as the officers: James H. Haslett, President; M. J. Mathews, Vice-president; J. M. Potter, Secretary; James H. White, Treasurer. The trustees were as follows: James H. Haslett, James H. White, M. J. Mathews, J. M. Potter, John R. Briggs, M. B. Sheets, Charley Day.

The growth of Haslett Park for the last three years has been something marvelous, considering the many difficulties under which its projectors have labored. It has been transformed from a brushy piece of woods filled with stumps and logs to an elegant grove with a velvetry green carpet of natural grass. The auditorium represents a large number of generous stockholders, who are now a part of the Haslett Park Association and those who are still filled with the necessary zeal to push the enterprise to a successful end.

Among the speakers and mediums are Mr. L. V. Moulton, Prof. J. Clegg Wright, Dr. A. B. Spinney, Mrs. E. C. Nickerson, Mrs. Adah Sheehan and Mrs. R. S. Lillie.

Season tickets 1.50. Single admission 10 cts. per day. Teams 10 cts.

Day board at Haslet Park 75 cts.

Board and room at Pine Lake House $1.50 per day; day board $1. Tenting privileges $1.50 where you furnish your own tent.

A good 10x12 tent with floor will be furnished at $8 per season; for three weeks $6; for two weeks $5; for one week $4; for over Sunday $2.50. These tents are new and well made, and will accommodate from four to six people.

Meals at Haslett Park dining room 25 cts.

Meals at Pine Lake House 40 cts.

Those wanting tents furnished them should apply to J. M. Potter, Secretary, Lansing, Mich., who will also furnish inquirers with circulars containing particulars concerning this camp meeting.

Brooklyn, N. Y.

We are always glad to welcome The Better Way. It always comes to us with something fresh—something original that is food for thought, and materially aids us in a better understanding of ourselves and each other. Often a single article on the editorial page is worth a year's subscription. Keep up the good work and we will pull all the strings possible to aid in your circulation.

We have had our good brother, F. A. Wiggins, the lecturer and test medium from Salem, Mass., with us the last two Sundays, which closes our meetings at Conservatory Hall for this season. Brother Wiggins is a forcible, independent and attractive speaker and a good test medium, and has not only given general satisfaction but he has made many very warm friends during his brief stay in our city, who will heartily join in again welcoming him to our platform when the fall season opens.

The first Independent Club of Brooklyn, which meets at Bradbury Hall, 390 Fulton street, every Friday evening at 7:30, always most heartily welcomes any wayfaring brother Spiritualist as well as others to its club meetings. With our best wishes, which we will brace up with our best efforts for your good journal,

We are fraternally yours, C.

The hot weather is having its effect on spiritual meetings in this city. Many are preparing to leave for the summer months, and those remaining are trying to keep cool at home. So the attendance at the meetings was small.

At Conservatory Hall on Sunday Mr. Wiggins gave a lecture and descriptive seance, morning and evening. In the afternoon he gave a test seance. This closes the season at this hall. Due notice will be given of its reopening.

The Independent Club will keep their rooms open during the summer months. Strangers visiting the city would be made welcome by the society at their Friday evening social meeting at Bradbury Hall.

The Saturday evening Conference will hold forth at Everett, Hall, corner of Bridge and Willoughby streets, during the summer.

The other meetings depend on circumstances. Mr. Bogart, the president, will give any one all information regarding the same.

As your space will be needed for the camp correspondence, I will omit my weekly report for the present, unless something extraordinary occurs. Delerre.

By advise of the Brussels Academy of Medicine, the Belgian government has forbidden all public exhibitions of hypnotism, and declared all hypnotism, unless used for legitimate healing, to be illegal, while the treatment of girls under eighteen years of age is absolutely prohibited.

Muncie, Ind.

Mrs. S. Seery has been with us for a week and has given some startling demonstrations. By the request of Mrs. Seery, I intend to briefly give you an account of a seance on wheels, if you may call it such.

A few friends held a seance in Chesterfield at the home of Dr. C. L. Armington, who is a wonderful medium, and is not much known, but he is talking of attending a few of the camps this summer, and if he does you will hear from him.

After his seance Mrs. Seery gave a cabinet seance. She and all others sat in the outside, but placed the trumpet in Dr. Armington's cabinet, and while one of the friends was talking she said to Mrs. Seery: "I am going home with you and sit on your lap in the buggy tonight." One of the circle asked if she would try and talk to us through the trumpet while on the road. She earnestly promised that she would try.

After the two seances were over we started home, and when about two miles out, and we came to a smooth piece of road, we stopped, placed the trumpet between us, leaning it against the seat, and then we pulled the heavy top up about even with our faces, and after waiting a few minutes we asked some questions and the control indicated his presence by three taps on the trumpet, and, to our astonishment, he spoke aloud. As we took no notes, we cannot tell one-fourth of what was said. And then he said others wished to talk; two other voices came and spoke, one being Mrs Seery's mother, who has recently passed to spirit life. Mrs. Seery talked but little, she sobbed aloud, and the writer took up the conversation while Mrs. Seery did the crying. After Mrs. Seery's mother bid us good-night and told us we had better drive on home, Mrs. Seery's control Dr. Sharp talked aloud, as usual the others spoke in a whisper; he asked the writer what he called his horse, and he was told "Billy," he answered by saying that it was a nice name, also that it was his name. The control then said that he was as much astonished as we were, not thinking it could be done. We asked him if he could talk while the horse walked slowly along. He said he would try. We then started, and the voice spoke as usual, and advised us to drive on home, but said he wished to sing a song before he left, and did sing, bidding us good-night. When he left we heard the trumpet fall on the bottom of the buggy, and this ended one of the seances seldom, if ever heard of. Yours, W. Hibbits.

Clinton, Ia.

The Seventh Annual Grand Camp Meeting of the Mississippi Valley Spiritualists' Association at Mount Pleasant Park, commencing Sunday, August 3d, and closing Saturday, August 31, 1890.

The park will be open for cottagers and tenters from June 15th to September 15, 1890.

Arrangements have been made with the Western States and Central Traffic Passenger Association, assuring a rate of one and one-third fare.

The rostrum will be occupied on the dates mentioned, inclusive, by the following gifted and popular speakers:

Opening address by President J. S. Loveland, Sunday, Aug. 3d.

Mrs. Cora L. V. Richmond, Aug. 3d to 6th.

Mrs. A. H. Colby-Luther, Aug. 3d to 10th.

Lyman C. Howe, Aug. 10th to 17th.

Edgar W. Emerson, the noted platform test medium of the day, will give public tests after each lecture from Aug. 17th to 21st.

Mrs. R. S. Lillie, Aug. 20 to 24th.

Miss Jennie B. Hagan, Aug. 24th to 31st.

J. H. Randall will assist in platform and Lyceum work.

MUSIC.

Prof. Fred. Kreyer's band has been engaged for the season. Mrs. Frankie Cole, whole qualities as a vocalist always pleases, will have charge of the vocal music.

Golden opportunities for investigators. Mediums engaged are:

Dr. and Mrs. S. N. Aspinwall, trance, test and developing mediums.

Mrs. Bessie Aspinwall, the popular materializing medium.

Prof. A. W. S. Rothermel, highly endorsed as a reliable medium for physical manifestations in the light.

Prof. G. G. W. Van Horn, healer and spirit test medium.

Mrs. S. A. Bartholmes, trance, test, psychometric and mental healing.

Frank N. Foster, who possesses the rare and wonderful gift of spirit photography.

Mrs. Mott Knight, a reliable test, pellet and slate writing medium.

Mrs. A. H. Sain, a very gifted clairvoyant medium.

Mrs. Olive A. Blodgett, the noted medium for various phases of spiritual phenomena, will occupy Liberty Cottage, on Grand Avenue, the entire season.

Prof. A. B. Severance, the noted psychometrist, will give private readings and teach a class in physical and social culture.

Single admission, 10 cents; weekly tickets, 50 cents; season tickets, $2.

Parties desiring to board themselves can order provisions, including fruits and milk, on the grounds.

Tents with floors can be rented of the association.

Every Sunday during the season, at 9 o'clock, a. m., a Progressive Lyceum will be held in the interest of the children, to which all, old and young, are cordially invited.

The weekly program will consist of Lyceum, lectures, mediums' meetings, conferences, fact meetings, and entertainments and dances.

Transient visitors lodged in tents or in cottages at from 25 cents to 50 cents, according to accommodations.

Campers are requested to bring blankets and pillows.

Camp post office on the ground. Mail should be addressed, Clinton, Iowa, Mount Pleasant Park.

Business meeting of the association, Saturday, August 2d, at 2:30 p. m.

For additional information address Dr. J. H. Randall, Secretary, 229 Honore street, Chicago, Ill., until July 25th; after that date to Clinton, Iowa, Mount Pleasant Park.

Special Notice M. V. S. A.

The regular annual meeting of the members of the Mississipi Valley Spiritualists Association will be held at Mount Pleasant Park, Clinton, Iowa, Friday, August 15th, at 10 a. m.

The revised constitution, as introduced at the semi-annual meeting at Colfax, Iowa, March 29, 1890, will be presented for adoption. Every member is earnestly requested to be present.

Executive Board M. V. S. A.

Mount Pleasant Park Stock Co.

TAKE NOTICE.

In accordance with the constitution of the Mount Pleasant Park Co., its regular annual meeting will be held at Mount Pleasant Park, Clinton, Iowa, Saturday, August 9th, at 10 a. m.

Every stockholder should be present, as matters of great importance are to be considered.

Executive Board Mt. P. P. S. Co.

As soon as you discover any falling of the hair or grayness always use Hall's Hair Renewer to tone up the secretions and prevent baldness or grayness.

New Yorkers consumed $8,000,000 worth of champagne last year.

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$20 will buy the ODELL TYPE WRITER and CHECK PERFORATOR, with 78 Characters, and $15 for the SINGLE CASE ODELL, warranted to do better work than any machine made.

It combines Simplicity and Durability, Speed, Ease of Operation, wears longer without cost of repairs than other machines. Has no ink ribbon to bother the operator. It is Neat, Substantial, nickel-plated, perfect and adapted to all kinds of type writing. Like a printing press, it produces clean, legible manuscripts. Two to ten copies can be made at one writing. Any intelligent person can become a good operator in two days. We offer $1000 to any opera or who can equal the work of the DOUBLE CASE ODELL. Reliable Agents and Salesmen wanted. Special inducements to Dealers.

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Magnetic Healer,
21 E. Tenth St., Covington, Ky.,
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MRS. A. A. COOPER,
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330 Court Street, Cincinnati, O.,
Rheumatism & female diseases specialty
Will give treatment on Tuesdays free of charge. Board and lodging furnished if desired.

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President of the Magnetic Institute,
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TRANCE MEDIUM,
No. 468 Baymiller St., City,
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MRS. JOSEPHINE THASE,
TRUMPET & HEALING MEDIUM
432 W Court Street,
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MRS. S. SEERY,
Trumpet Medium
414 Baymiller St.
CINCINNATI, OHIO.
Sittings daily from 9 o'clock until 4 for Business and Social Information. Evening seances by arrangement, either at her residence or that of patrons.

A Golden Opportunity.

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DR. J. E. WILLIAMS, Riverside, Cal. Box 825.

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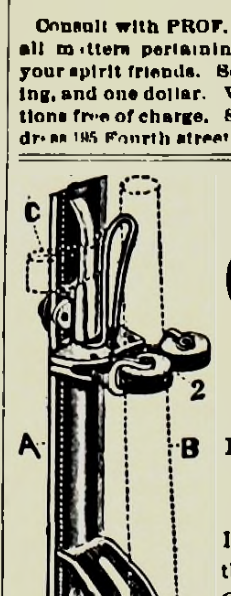

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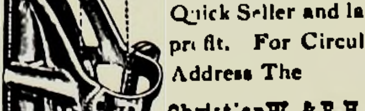

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This book contains the experiences of the author as a medium, including a selection of her poems,—about eighty in number—varied in style and subject, and replete with inspirational truths. Price only $1.25; postage free. TO BE HAD AT THIS OFFICE.

The Eleventh Annual Meeting
—Of The—
Cassadaga Lake Free Association
Will be held on their grounds at
CASSADAGA LAKE,
CHAUTAUQUA CO., N. Y.,
FROM JULY 25 TO AUGUST 31.
Programme for 1890.

Friday, July 25th, Jennie B. Hagan, South Framingham, Mass.
Saturday, July 26th, Hon. Sidney Dean, Warren, R. I.
Sunday, July 27th, Miss Jennie B. Hagan and Hon. Sidney Dean.
Monday, July 28th, Conference.
Tuesday, July 29th, Lyman C. Howe, Fredonia, N. Y.
Wednesday, July 30th, Hon. Sidney Dean.
Thursday, July 31st, Lyman C. Howe.
Friday, August 1st, Willard J. Hull, Buffalo, New York.
Saturday, August 2nd, Hon Sidney Dean.
Sunday, August 3rd, Lyman C. Howe and Walter Howell, London, England.
Monday, August 4th, Conference.
Tuesday, August 5th, Mrs. F. O. Hyzer, Ravenna, Ohio.
Wednesday, 6th, J. Frank Baxter, Chelsea, Mass.
Thursday, 7th, Mrs. R. S. Lillie, Melrose, Mass.
Friday, 8th, J. F. Baxter.
Saturday, 9th, Mrs. F O. Hyzer and W. J. Colville, Boston Mass.
Sunday, 10th, Mrs. R. S. Lillie and J. Frank Baxter.
Monday, 11th, Conference.
Tuesday, 12th W. J. Colville.
Wednesday, 13th Miss Jennie B. Hagan.
Thursday, 14th, Walter Howell.
Friday, 15th, Temperance Day.
Saturday, 16 h, Willard J. Hull and Jennie Leys, West Medford, Mass.
Sunday, 17th, Mrs. Cora L. V. Richmond, Rogers Park Ill., and W. J. Colville.
Monday, 18th, Conference.
Tuesday, 19th, W. C. Warner, Yorkshire, New York.
Wednesday, 20th, Rev. H. Frank, Jamestown, N. Y.
Thursday, 21st, Mrs. Cora L. V. Richmond.
Friday, 22nd, W. J. Colville.
Saturday, 23rd, W. C. Warner and Jennie Leys.
Sunday, 24th, Mrs. Cora L. V. Richmond and Hon. A. B. Richmond Meadville, Penn.
Monday, 25th, Conference.
Tuesday, 26th, Mrs. Cora L. V. Richmond.
Wednesday, 27th, Hon. A. B. Richmond.
Thursday, 28th, Mrs. R. S. Lillie.
Friday, 29th, Walter Howell.
Saturday, 30th, Mrs. Elizabeth L. Watson, Santa Clara, Cal.
Sunday 31st, Mrs. R. S. Lillie and Mrs. E. L. Watson

The Cassadaga Lake Camp Meeting Ground is eight miles from Lake Erie, and 700 feet above it. Situated midway between New York and Chicago, it is convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea.

The Grand Hotel will be open from July 20 to Sept. 1., and, as last year, under the efficient management of C. H. Gregory.

The prices for board, with rooms, are $1 00 to $1.50 per day, according to room. Transient meals, 50 cents; lodging, 50 cents.

Campers and regular occupants of tents and cottages can get their meals at the hotel, by the week, at 25 cents each.

Lodging can be obtained at cottages at reasonable prices.

The daily admission to the grounds is 15 cents per day, and for campers inside the gates, 10 cents per day.

Edgar W. Emerson will occupy the platform after each lecture from August 23rd until the close of the meeting.

P. L. O. A. Keeler and W. A. Mansfield, slate-writing mediums, will be on the ground during the entire meeting.

J. Frank Baxter will give tests at the close of each one of his lectures.

The Northwestern Orchestra of Meadville, Penn., has been engaged for the season. The orchestra will give daily concerts and play for the dancing parties.

Mr J. T. Lillie, vocalist, of Boston, Mass., will be with us during the entire meeting.

Campers will register their names at the Secretary's office, in order that telegrams, etc., or inquiring friends, may be directed to them. No peddling of any kind allowed. Daily papers on the grounds. Telegraph office on grounds. Baggage carried from the railroad to any part of the grounds at a charge of 15 cents for trunks and 10 cents for valises. Hack lines will convey passengers to and from the trains to any hotel or private house in the vicinity. Three steamers make regular trips on the lake.

All mail and express matter intended for the camp should be addressed to Lily Dale, Chautauqua Co., N. Y.

A. GASTON, President, Meadville, Pa.
T. J. SKIDMORE, Treasurer, L. Dale, N. Y.
A. E. GASTON, Secretary, Meadville, Pa.

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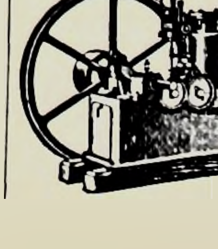

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Ladies' Department.

Written for The Better Way.

A Dream.

BY VIRGINIA L. CALEY.

I dreamed about you, Edward, one sweet dream,
And oh! how brave and handsome you did seem.
We met! 'Twas in a city,'
Some bustling, crowded place,
And your dear eyes looked down in mine,
And we were face to face.

We met! and something told me who you were,
And quickly all my pulses were astir.
It seemed that part of heaven
Had some way fell on me,
And I was all enveloped
In clouds of ecstacy.

I saw you did not know me, and 'twas best,
I thought, amidst the sweet and vague unrest.
For as my face, so weary,
Unto your own was raised,
I noted then how calmly
Into mine eyes you gazed.

I knew not if you loved me, no such thought
Alloyed the perfect happiness you brought.
I heeded not your coldness,
Your scorn I could not see,
I only knew I loved you,
Asking not if you loved me.

I awoke! and found it truly but a dream,
No blue eyes into grey did brightly gleam,
No form now towers above me
With a grand and noble height;
The face, the form, has vanished,
I'm alone, and all is night.

Yet, I am glad I saw you even thus,
I never can forget the happiness.
The cool and soothing ripple
Of bliss then in my heart,
Of this life and eternity
Will ever be a part.

God's blessing be upon you every day,
May angels guard my loved one, now I pray.
I would that joy's best treasure
Were emptied at your feet,
And the full and perfect measure
Of your bliss be found complete.

BEAUTY AT THE EASEL.

The Fair Copyists Who Haunt the Art Galleries and What They Do.

When the Pan-Americans visited the Metropolitan Art Museum, of New York, they were visibly impressed by many of the really wonderful things shown them by their guides, but candor compels the statement that their eyes were more often fixed upon the pretty women copying the masterpieces in the various galleries than upon the masterpieces themselves. They also showed a marked disposition to ask the fair copyists about the particular picture before which the latter had placed their respective easels, and utterly neglected the polished gentlemen who stood at the elbows of the visitors for the express purpose of giving such information. Having learned all they cared to about the paintings, they proceeded to question the copyists about themselves, betraying a far livelier interest in the living subject than in the lifeless figures on the canvas. It is not at all strange that this was so. These same women—and the men, too, for that matter—are far from being the least attractive feature of the Art Museum to those who visit it on Monday and Tuesday. Their work is, of course, confined to the galleries of paintings, the specimens of statuary possessing no attractions for the imitative sculptor. The rules of the institution allow only two days in the week, the two upon which the attendance is the lightest, for the benefit of the copyists. The number is necessarily restricted, the greatest at any one time entitled to the privilege being about one hundred and fifty. The average daily attendance is about twenty-five, four-fifths of them being women. They work from ten o'clock in the morning until five in the evening, and work very hard indeed during that time. Most of them are students, but a fair proportion are there for the purpose of transferring from one canvas to another the work of a master hand and brain at the instance of some art-loving customer who is not able to pay the sum demanded for an original work of merit, but wishes to have in his salon at least a good representation of such a work.

The visitor who has been through the art galleries of Europe is at once struck with the contrast between the copyists he has seen there and those he sees here. On the other side they are usually a shabby, down-at-the-heel set, most of whom, having met with dire failure in the studio, are driven by sheer necessity to make copy after copy of the work of some more fortunate artist, an occupation in which they wearily drag away their lives. Here the copyists are neatly, even smartly dressed, bright-eyed, quick witted and full of hope. The women are all pretty, and the men rather prosperous looking. One looks in vain for the long hair, attenuated limbs, velvet coat and slouch hat of the typical artist, and finds instead the sturdy limbs, the sack coat and derby hat of commerce, or the slender waist, bright eyes and sunny hair of young womanhood. The workers are scattered all through the big building, but by far the largest number are in that portion of it which is occupied by the Wolf collection. Strolling from one gallery to another, occasionally stopping to look over the shoulder of some of the busy ones, is a tall, kindly faced man, who seems to and does exercise a supervision over them all. He is the curator, George W. Story, of whose goodness to the copyists never tire of telling. I asked how long this copying had been going on.

"Something over three years," he replied, "and a few of these people have been here during the whole of that period. We admit any one who comes well recommended by an artist of repute or by a member of the Board of Directors. Their names are registered, and when one of those who have been accorded the privileges of the place desires to copy a painting, he or she files a specific application, which is granted as soon as the picture is vacant. By this I mean when no one else is copying it. We never let two persons copy one painting at the same time, as it creates confusion. Most of those who come here are students, and work simply for practice, but many of them are artists of no mean ability, who copy because they find it easier to get a market for copies of the ideas of others than for the original ideas of their own. There sits a lady over there copying Anton Mauve's 'Spring.' She is remarkably skillful with her brush, and works very rapidly. Her copies are of the best, and she can finish a small one in as short a time as three days. Others require a year, even more, to complete larger pictures. The right to copy is restricted to those paintings owned by the Museum, and is never extended, except by special permission of the owner, to such as are merely on exhibition or loaned to us. This permission is seldom given, the owners generally being averse to having copies made."

"What paintings are oftenest copied?"

"That is a difficult question to answer. Generally speaking, I should say that those in the Wolf collection were the most popular, but that may be because permission to copy them is the easiest to get. They all belong to the museum, and no other permission is necessary. As to individual paintings, the fancy to copy them runs in streaks. When a reproduction has an unusually good sale everybody wants to copy that particular painting for a while; then another takes its place, and so on through the list. Another influential element is the taste of the customer, most of the copies being made to order. That, too, is variable, favoring first one artist or school and then another. The following list, I think, contains all, or nearly all, the paintings usually copied:

A Hound, by Rosa Bonheur.

The Hay Wagon, by Jules Dupre.

Italian Children at a Fountain, by De Coninck.

The Reprimand, by J. G. Bibert.

The Intended, by Berne-Bellcour.

Holland Cattle, by Constant Troyon.

Weaning the Calves, by Rosa Bonheur.

Graziella, by Jules Lefebvre.

Morning on the Seine, by Daubigney.

The Dream After the Ball, by Hans Makart.

The Storm, by Pierre A. Cot.

Brother and Sister, by William A. Bouguereau.

The Old Oak, by Jules Dupre.

The Last Token, by Gabriel Max.

The Shulamite Woman, by Alexander Cabanel.

Arabs Crossing a Ford, by E. Frementin.

The Holy Family, by Ludwig Knaus.

The Drink of Milk, by Maurice Leloir.

Autumn, by Anton Mauve.

Spring, by Anton Mauve.

The Defense of Chambigny, by Detaille.

Friedland, by Meissonier.

Upon my expressing a wish to know something about the purely business aspect of this very interesting subject, Mr. Story kindly presented me to a young woman who was perched upon a high stool in front of August Schenk's striking illustration of a flock of sheep in a snow storm; entitled "Lost." Don't understand that the young woman bore that title, for I was told that she was Miss Miller. She was copying "Lost," and doing it admirably, too.

"Do I find this work profitable?" she said, repeating my question. "Well, yes, when you compare it with woman's work generally. Of course, I should much prefer to be a great *artiste* with tremendous ideas of my own and a large *clientelle* at my back with pockets full of money clamoring for my pictures, but in default of that desirable condition of affairs, this is not bad as next best thing. I know that artists as a rule frown upon the practice of copying as being injurious in many ways. I for one can't see it. If some one else has a brighter idea or a more skillful hand than I have, why should I not copy their superior work? Maybe I'll have bright ideas and a more skillful hand some day, and surely practice won't hurt me. You must teach yourself to paint, don't you know. You can't be taught. Meanwhile, I am earning money enough to support me nicely. No, I am not going to tell you how much per annum I earn, but it is more than a woman usually gets for her services in other lines. I am painting this picture to order, and it will take me two months to do it. I'll tell you how much I will get for it if you won't print it," and she mentioned a sum that bespoke a generous patron, and fully proved her assertion that her work was profitable.

"We never copy for dealers," she continued, "but as a rule depend upon our friends for orders. Sometimes a casual visitor to the Museum gives us an order to reproduce something here with which he has been impressed favorably, but our best patrons are our acquaintances. The reason we don't copy for dealers is because they don't sell copies; not from any prejudice we have against dealers, I assure you."

Over in another corner stood a commercial-looking young man who was copying a picture of a cow. He stopped in his work long enough to tell me that he did not expect to sell it, but was merely making a study. From him I learned that there were not less than four hundred copies per annum produced at the Metropolitan Museum of Art the average price of which was $100, some selling as low as $30, while others brought $500.

A MISS THAT HITS.

To the Editor of The Better Way.

The principles of the Union Labor National platform I like, and could they be carried out would benefit mankind, and womankind as well, I hope. I have thought for several years that this land monopoly was wrong. Another thing is wrong, to hold out every inducement to the foreign emigrant of every class, giving them better opportunities than is given our own American people.

Why are we not as worthy of homes as others? I think no person should be allowed to own more than a hundred acres of land (many will not agree with me in this) but that is as much, and even more, than most farmers can work to advantage. Let them have small farms and till them well. Let them have less than a hundred acres rather than more, that "the poor ye have always with you" may have an earthly home, and not have to wait until they shall have reached their "home over there."

The proposed means of transportation would be an improvement; also the money system, but will capital and labor agree more than oil and water?

Certainly contract labor should be abolished; also the convict leasing system. Is it not one form of slavery.

I suppose most of us women have enough to do now, yet I think we are entitled, or should be, to a voice concerning our laws, so long as we are expected to obey them. I should not think fathers and sons would be very proud of having it acknowledged worldwide that their mothers, wives and sisters are considered inferior to the negro and Indian, which is the case by allowing the two latter to vote, while woman is denied that privilege.

I think the President as well as Senators should be elected by a direct vote of the people.

Now, when I state my views on the pension question, there will probably be a whole shower of protestations. You are all familiar with the saying: "Too much of a good thing is good for nothing." That is about what I think of the pensioning of soldiers. Did they do more than their duty? And where they not rewarded by knowing they had saved their country? Now, are they sorry that they did so? Of course, the loss of limb or of health is a severe trial or affliction, which many another just as worthy has to bear without recompense. If the soldier and his family are without a home, let Uncle Sam give them that. There are so many who were soldiers that own land, are able to work, yet get a pension, but to see them in their dirt and rags, and hear them talk, one would suppose them to be in very straitened circumstances. Others, too, are really poor, and always will be, for half their earnings and pension money goes for tobacco and intoxicating drink. And the more money that is given them, the more we help the evil. MISS MARIA WEBSTER.

A FAN WITH MODERN IMPROVEMENTS.

A very odd thing in fans was brought from London recently as a present. This fan is a filmy affair of gauze stretched on a black frame; and is the most simple and innocent looking of the fan species when it is folded up and lies demurely in a lady's lap or reposes peacefully upon her dressing table. But let a pretty woman unfurl and hold it before her face, and the most incorrigible woman hater will become dimly aware that even his peace is menaced by the fine coquetry of the dainty weapon.

In the middle of the black guaze is set a tiny velvet half masque, through which a pair of merry, tawny-brown eyes can do awful execution. The thin fabric upon which it is place is distractingly becoming to the fair and delicate tints of hair and face, and the long, slender ebony sticks, decorated with bow and streamers of sable velvet, are in strong and pleasing contrast to white, slender fingers.

This is what a man will see in the Kendal fan—called so because Mrs. Kendal invented and patented it—but look you now what follows, and you shall learn what a woman finds in the dainty toy when she investigates its true inwardness. On one side of the outer stick is a small oval mirror, set above a velvet bow, in the loops of which dangles a little black satin bag, as round and only a trifle larger than a French franc. It contains a morsel of a powder puff. In an unsuspected crevice behind the mirror are three hairpins. On the opposite side of the fan a clasp holds in place a wee pencil, glove buttoner and folding scissors, and in a groove are stuck half a dozen pins, while a miniature vinaigrette is stowed away at the conjunction of sticks, streamers and soft fingers.

In this connection occurs an incident which took place last winter, and serves as an illustration of the frugal mindedness which is rather a marked characteristic of the British matron. The inventor of this fan was the guest of a society woman at an entertainment given in her honor. Mrs. Kendal carried one of these fans, which she displayed to her hostess, and on its being admired, exclaimed:

"I should like to present you with one, but I really can't afford to. They cost £4 you know!" The lady to whom this remark was made never repeated it, but a "dickey-bird" overheard it, and so it came into circulation.

WOMAN TO THE RESCUE.

Yes, even we, of the far Northwest, are disappointed and aggrieved, to use no harsher term. The world's historic year, 1492, the memory of Columbus and our nation's beautiful capital have all been ignored. Verily, this is not what our people have all along been asking, nor is it what they had a right to expect.

The people of this section have no objection to a World's Fair in Chicago in 1893, or a naval review in New York harbor in the same year, but to presume that such disjointed and commonplace affairs, and those only, will fittingly commemorate the fourth centenary of the discovery of America, is certainly a strange proceeding on the part of our nation's legislators.

It seems to me that the patriotic sentiments and wishes of the people of every section of our Union have been disregarded and even outraged. As at present arranged, the coming celebration, so called, seems more like a piece of commercial and political jobbery than the loyal and spontaneous outburst of a great and generous people.

And yet, what are we going to do about it?

In a recent issue of your paper appeared an article, entitled "A Columbus Memorial." A simple plan was there briefly outlined for appropriately commemorating the work and worth of the world's greatest navigator and discoverer, and also for fittingly crowning the four hundred years of American civilization. This work was delegated to the women of America.

Yes, why not. As woman, in the person of Isabella, of Spain, was actively represented in the discovery of America, why may not woman be actively represented in celebrating that event? And, again, as the American Congress practically ignores the real spirit and significance of the occasion, why may not our noble women find appropriate place and part in the matter?

Hence, woman to the rescue.

She should rescue the fair name of our country from the pending shame and obloquy of passing unnoticed the memory of Columbus, America's true discoverer. She should rescue our beautiful capital city from the oblivion to which politicians have so ruthlessly assigned her, and give her the place and share in the approaching anniversary to which she is justly entitled.

Nor would such a movement "detract" from the National demonstrations of 1893. Should we, as a Nation, be just and loyal in 1892, the success of the World's Fair and naval review in the year following would be far greater.

Again I repeat, woman to the rescue! Who will respond?—Kate Field's Washington.

"Six inches of copy are needed still,"
The boss of the press room cried:
"A 'Dreadful Murder' would fill the bill,
Or a 'Horrible Suicide.'"

But the world at large was at peace that night,
And the editor racked his brain;
He hunted matter till dawn was bright,
But his labor was in vain.

On the waste-paper basket at last he lit
For a "poem" of proper size—
And I owe my fame to the perfect fit
Of my "Ode to Clarinda's eyes."

—N. Y. World.

SOCIAL CHAT.

A fair correspondent, who signs "Allie Lindsay Lynch," was prompted to write the following, under the title of "One Woman's Ideal Man," after reading the last issue of The Times:

"A man that is brave, but not daring; tender, but not fawnish; true, but no simpering; loving, gentle, courteous, kind at all times, and ever above the jest that may wound a sensitive nature. One that is logical in his intelligence; broad in his philosophy, brave in his freedom of speech in defense of that which he has reasoned out as right. One that can agreeably entertain a crowd, but more pleasantly prove companionable to the one woman his heart recognizes as thoroughly congenial. A man handsome in bearing and countenance rather than in clear-cut features and stalwart manhood, but these are not objections. A being that is too pure in his morals, too true to his conception of good, to place himself on the footing of a moderate libertine, and would sooner die than desecrate the sex that claims his mother. One whom woman can approach fearlessly, converse with freely, yet never fear to be ill judged. One to whom she can turn for strength in her dark hours, and sympathy when the soul is full of grief or agony. In fact, one who is a perfect man—alas! how few! Yet such have I known. Possibly there are more such men than we are led to believe. We see and know of so many that are the reverse that we are prone to class men mostly in one class—the class that is lacking in principle and inferior, weak on most points, the tipler, loafer, coarse thinking, brutally imperfect species of man.—Memphis Sunday Times.

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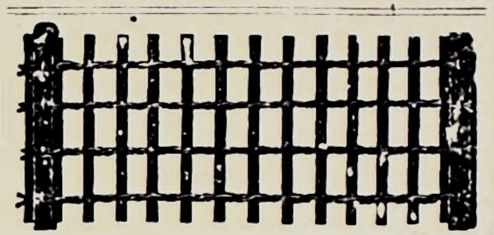

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NASHVILLE, TENN., June 9, '87.
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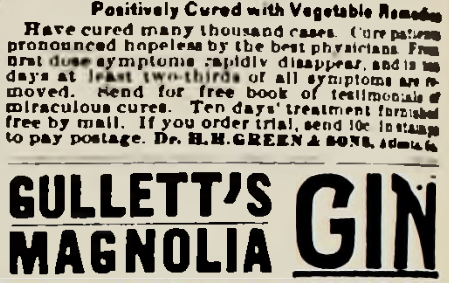

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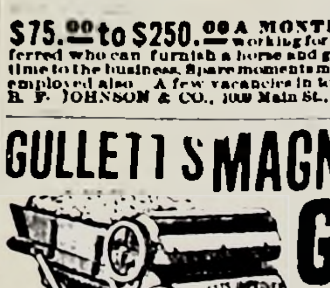
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THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M. D.

CHAPTER XIV.

"In his own net entangled badly,
He's caught, and now all helpless lies—
Wriggling to free himself so madly,
He breaks the net—the captive flies."

Another weary year passed away. Matters at the home of Marion grew no better. Lucian had become less obtrusive in his attentions, hence less hypocritical. There was another rupture between her father and her husband. Mr. La Rue had discovered a plot to cheat him out of a large amount of property. The quarrel was serious and came near terminating in a law suit. But Lucian's mother—Marion never called her mother—by some subtle artifice succeeded in postponing the calamity. But Mr. La Rue had become cautious and suspicious of both mother and son. He took the precaution to employ an attorney to watch over his own separate interests. Mrs. Grant-La Rue had an almost iron constitution, so that notwithstanding all her excesses, she maintained vigorous health and much of the vivacity of youth; and by the various arts of such women, in which she was an adept, she still contrived to make herself attractive to a certain class of men. But it was different with her husband. High living, much wine and a long indulged habit still more degrading, had wrought mischief with his constitution and impaired the vigor of his manhood. He, like other self-deceived men, took the decay of passion from its very excess as a reformation of morals. As is usual in such cases, he became very jealous of his wife. But in this case, from what we know of the woman, it would not be strange if his suspicions were well founded. But as with many other such men, he should have reflected that she was only practicing lessons which he had taught her, or they had learned together—only "his own chickens came home to roost."

But matters became worse and worse in the La Rue mansion, until the bad woman was absolutely detected by her watchful husband's own eyes, and he at once turned her out of doors. The evidence against her was so very positive that she dare not apply for a divorce. She was not destitute of money. By her long practice of subtle artifices she had laid aside a comfortable living of her own, not a little of it the price of iniquity.

To the utter disgust of Marion she came to reside with her son. This was well nigh unbearable, but she well knew that objection on her part would only make matters worse. Soon after this Lucian made a demand for a deed of her villa on Long Island. His plea was that he wanted it for his mother. He said that one-half of it belonged to him already, and that his wife only held it in trust for him. Of course the demand was indignantly refused, and her contract with her father explained. Close upon this followed another quarrel between the partners, resulting this time in a dissolution of the firm. It was a stormy time all around; but finally the matter between Lucian and La Rue was settled, and they tried to be friends.

When by himself Lucian made some reckless ventures from which he had been restrained by La Rue, and lost heavily. This made him cross and abusive at home. He quarreled with his mother and with the servants, and for some weeks was half drunk all the time. But after awhile he rallied and made a strike that more than doubly redeemed his previous losses. This made him better natured and a more bearable companion. Then one success followed another until he came near fulfilling his mother's prophecy as to wealth. But some things did not work so pleasantly with him after all. His body servant became so disgusted with his character and habits that he left him, with some threats. It required a large sum to purchase this man's silence, and that was only partial at that. Then his private secretary, under some abusive language from his employer, threatened to reveal damaging secrets in fraudulent business operations, and his conscience, if he had any, was bought at a large price. After awhile he learned wisdom and caution in iniquity, and his business ran on smoother for a time. His temper seemed to be graduated by the rule of gain and loss, and he became less turgid and violent.

Maggie Kelley was now about eighteen years of age, and had developed into a remarkably beautiful young lady. Marion had taken great pains with her education, and had allowed her to go into society among her own class, and she was admired by many men far above her rank as reckoned in artificial society. Marion was now qualified to give her good instruction on the questions of love and marriage, and she did her duty. But of late a change had come over the girl, for which her mistress could not account. Her moods became variable; she was by turns gay and sad without any apparent cause. She was often taciturn and absent-minded, and Marion had several times found her by herself weeping. Maggie had a mother in poor health and indigent circumstances. She thought perhaps it was something about her, and wondered that she should be so silent, as she had sometimes sent her aid. She determined if she should again find her in tears she would insist upon knowing the reason. The opportunity was soon afforded. She thus addressed her: "My dear Maggie, what's the matter?" and she stooped to kiss her. But the girl turned away with a sob, saying: "No, no, you must not do that; you must never kiss me again! You can never love me any more. Oh, I wish I was dead!"

Marion was much moved, even to tears. "Why, Maggie, you must not act like that. Come, tell me what's the matter; don't you believe me to be your friend?"

"Oh, yes; you always have been my friend ever since I was a little girl, but you can't be any longer. I know that, but I promised I would never tell any one."

"Maggie, dear, did you do right to make that promise?"

"Oh, no; it was very wrong to make it, but I did promise, and I have never broken a promise."

Marion honored her for her fidelity to her word and her strict adherence to truth, and hesitated a little about pressing her further; but, considering that some vital interest of the girl might be involved, she proceeded: "Now, my dear girl, I want you to be truthful and good in every way; but there are some promises made that it would be a sin to keep. Now, have you promised to do wrong, or to hide any wrong that ought to be known?"

"Oh, yes, I confess that I have promised to do both."

"Now, Maggie, reflect. You have done one wrong thing in making such a promise, and you will do another and perhaps a greater wrong in doing what you promised. Don't you see that, my dear?"

"Yes, I see you are right, and will never do what I promised."

"Can you tell me about it? Perhaps I can help you."

The girl dried her tears and sat awhile in a thoughtful attitude, and then replied: "I can no more than die anyway. It is something you ought to know and I will tell you all; then you can send me off or kill me; it will be all the same to me." Then she broke down again and wept bitterly. After some soothing words from Marion, she, with great self-control, told the following story. We give it as near as possible in her own language:

"For about two months or more past Mr. Grant has taken much notice of me; and when I have done any little thing for him he has taken pains to praise me and has appeared very thankful. This was something new; I thought him very kind. Then when he found me alone he took pains to talk to me, and in different ways to flatter me. He told me how ~~handsome I was, and how kind to you.~~ At first I was offended and thought he was making sport of me; but he was so kind that after awhile I began rather to like his talk, and talked more with him. He inquired about my home and mother's health and necessities. I told him how kind you had been to mother. Then he said you had done enough, and made me promise not to ask any help from you, but to come to him and say nothing to any one. Then he gave me some money to carry home. He said he would give me all the money I needed for myself to buy clothes or anything I wanted; and I confess I did take some money. He gave me some presents, and made me say I would not tell any one. Then he began to talk of how very lonesome he was in his own house—that you hardly noticed him. He asked me if I did not think you were very cool and uncongenial? I would not answer that, but after awhile he made me say I would not treat a husband so. Then he frightened me by saying he wished I were in your place. I did not then suspect anything wrong, but I told him he had no right to talk in that way. He told me that I was the most charming girl in the city, and ought to have a better place than to wait on you; then he would say that we ought to change places, and all such kind of talk. It was not all at once, but at many different times. After awhile I began to pity him, and to rather like to hear him praise me. I didn't feel just right about it, because I was keeping it from you; and I wanted to ask you why you treated him so coolly. I noticed it all the more after he got to talking in that way. I became miserable thinking the matter over. I never thought he meant to be unfaithful to you, but I was simple enough to believe him when he said he loved me best. I became more and more wretched in the thought of keeping this from you, and pitied him more and more."

(To Be Continued.)

It is evident that a force can only exist in so far as it is active; but a creative force, the first cause of the world, could neither therefore exist before nor after creation, since both before and after this act it would have to be inactive, and inaction is irreconcilable with force.—Buechner.

"I am very glad to have been of any comfort to your poor husband, my good woman. But what made you send for me instead of your own minister?"

"Weel, Sir, its typhus my poor husband's got, and we dinna think it just reet for our ain minister to run the risk."

Opium is the hardened juice of the white poppy, a native of Asia, but growing extensively in Europe.

Written for The Better Way.

Vanished Years.

BY CELIA [illegible]

In thought they press upon me, the years that
have gone bye,
Past years of lights and shadows, that I shall
know no more:
I hear their solemn movements, I scan them
o'er and o'er,
While flitting ghostlike, silently, past my
open door.

I catch a glimpse of faces now dead and gone
afar,
Shining brightly through the darkness like
an evening star,
White hands that beckon to me through the
heavenly gates ajar,
Forgetting time and distance and the many
years that bar.

I see bright golden ringlets—eyes of deepest
blue—
Little hands and pattering feet, as gentle as
the dew;
And boyish forms, free, manly; Maidens, sweet
and true,
And sweetly, softly whispering—"we have
not forgotten you."

Mother, too, and father beckon from the distant farther shore,
That seems now to be near me—just outside
of my door,
That I fain would cross the threshold where the
light shines on the floor,
And be with friends awaiting me, and where
they part no more.

SPIRIT MESSAGE

Received through the mediumship of Mrs. Anna Cissna:

"MY DEAR FATHER—Oh! how grand the privilege to be so near you, though unseen; it does not seem real for you not to see me when my arms are so often encircling you. I am so happy with my little ones. Oh! how I grieved once that I could not keep them with me, and now I rejoice for what I once called sorrow. My home is only brighter by meeting them there. Together we come and visit each one where nature's ties cannot be severed. When I returned home to my poor husband and met the friends who sympathized with him in what they called his loss, as I watched them I wished for a loud voice to tell them no loss, but a heavenly gain; if he could see, he would not wish me back in earth condition.

Question: Did you know your brothers and sisters and other relatives?

Yes; we have met and knew each other. My sisters and brothers, grandfathers and mothers knew that my voyage was marked; that I would soon sail in a spirit barque; so together they came in a beautiful arbor on the bank of a clear, shining river; they awaited my arrival. I heard music before I could see where I was going. For a little while confused, I wondered if my dear husband would meet me. Just then I heard the voices of little children ringing in music across the water; they drew my attention, and just as sudden as we change from an earth tunnel into light, I met outstretched arms of loving spirits, saying, 'Georgie, all is over; you are safe at home. No suffering, no sorrow can evermore come.' Then when my little children embraced me, heaven could give me no more. Oh! how I wish I could express all. The conditions would not permit it at present, but I rejoice for what I have been able to do. Knowing what you do, no tears should be shed to express anything but joy. We are all happy, and brother Ed would like to write, but cannot this morning. Each one of us in earth life is daily, silently blessed. I will go now and carry the news that will make others enjoy of what I have enjoyed. Good-bye. From your loving daughter in happy spirit land.

[This letter was written four weeks after the transition of the writer, who was a good Spiritualist] Z.

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Written for The Better Way.

SPIRITUALISM AND THE BIBLE.

I have often met people that were under the impression that the rappings at Hydesville were the first spiritual manifestations that ever occured, and is the reason why Spiritualists have an anniversary. It was the first that led to investigation and the grand results of the present day. In England, at the Epworth parsonage, the home of John Wesley, in the year 1719, strange "noises" were heard. They were first manifested in the whistling of the wind outside. Latches were lifted, windows rattled, and where persons talked, sang or made noise, its hollow tones gave all the louder accompaniments. There was a sound of doors slamming, of curtains drawings, of dancing without a wearer. When any one rushed to pass a door; its latch was politely lifted for them before they touched it. A trencher untouched upon the table, danced to unseen music. The house dog, with furious barking, met the unseen intruder the first day, in brave mastiff style. But thereafter he sneaked, cowed and whining behind some human friend. At family prayers the gobblin gave thundering knocks at the amens, and when Mr. Wesley prayed for the king the disloyal being pushed him violently in anger. The stout rector shamed it for annoying children, and dared it to meet him alone in his study and pick up the gauntlet there. It obeyed Mrs. Wesley. If she stamped her foot on the floor and bade it answer, its response was instant.

The first book of Moses, called Genes's, 18 chapter, Abraham entertaineth three angels. The second book of Moses, Exodus, 24th chapter, verses 9th and 10th: There went up Moses and Aaron, Nadab and Abiho and seventy of the elders of Israel, and they saw the God of Israel; and there was under his feet, as it were, a paved work of sapphire stone, and, as it were, the body of heaven in his clearness.

Book of Judges, chapter 4th: An Angel appeared unto Gideon. Chapter 13th, third verse: Birth of Sampson foretold.

Second book of Chonicles, 34th chapter, 22d verse: King Josiah sends messengers to Huldah, the prophetess. Huldah was just the same as our good mediums of 1890. Friday that Christ was crucified the dead arose and went into the city and appeared unto many. St. Mark, 9th chapter: And after six days Jesus taketh with him Peter, James and John, and leadeth them up into a high mountain apart by themselves, and he was transfigured before them, and there appeared unto them Moses and Elias; and they were talking with Jesus. Samuel, Moses and Elias were men born and raised in this world.

Church members have said to me that only the angels of the Lord appeared to people in Bible times. And now-a-days it is the work of the devil.

Those spirits that Dr. Suddick advised me to try I have in many ways. Last summer my husband and I requested a communication in THE BETTER WAY. We got one in a September number. There was no one present but he and I. In the winter of '86 I was in the South, and I met Mrs. Haskell, a good medium. She came North after I did, and I did not know her address, and those spirits told me when I was writing to her, one of her controls told her that I was writing to her. And when they told me that spirit was not matter, and that they did not depend on the physical body for one atom of matter in any shape for the formation of the spiritual body I had no reason to doubt. I did not get a scientific explanation of what spirit was composed of, therefore cannot give one, and will have to believe as St. Paul says: "There is a natural body and there is a spiritual body."

M. C. BUNDY.

Reported for The Better Way.

PSYCHIC RESEARCH SOCIETY

Will continue the regular Sunday afternoon lecture during the entire summer, as their hall is centrally located, delightfully cool and at all times a pleasant place to spend an hour. This is truly the case when we sit under the spirit teachings that flow through our chosen speaker, Mrs. Adah Sheehan. Sunday, July 6th, found the hall well filled with intelligent and earnest seekers after truth. This being the first anniversary of the society, the new officers exerted themselves to make every one feel at home. It was quite a suprise to see THE BETTER WAY in its new dress; looking so neat and tidy, it added new cheer to all who purchased a copy from Brother Clayton Ebersole, the new agent. The lecturer was at her best, and "Prairie Flower" won golden opinions by her accurate delineations of character. Mrs. Sheehan remains with the society until the middle of August when she goes to Haslet Park, Mich. During her absence other talent will be secured. On next Sunday evening, July 13th, Mrs. Mary Englert, the well-known trumpet medium of this city, will give us a benefit circle, which will be held in the spacious rooms of the ladies' class for psychic culture at Douglass Hall. Friends attending the afternoon lecture will find admission tickets in the hands of the secretary and other members of the society. Mrs. Sheehan accepts subjects for lecture from the audience, which are always handled in that masterly manner which characterizes her as one of the best speakers on the public rostrum. This society is indeed fortunate in retaining her as a speaker and teacher. She has surely dispelled the power of the old prophecy that "there is no honor to a prophet in his own home," for here in her own home she has succeeded and built up a prosperous society of intelligent people. The public are cordially invited to these meeting; they are free, and all are made welcome.

MISS DORA KRUCKEMEYER.

RELATION OF SPIRITUALISM TO CHRISTIANITY.

Continued from Page 1.

ers live not only in memory, not only in their surviving books and kindly work of good to others; but they live as conscious men and women disrobed of mortality, live in and among that glorified and ever increasing cloud of witnesses that minister to mortals.

Though many of the fathers in our Israel have passed to the higher life; though National and State organizations have perished, will Spiritualism die? No! a thousand times no! Never a truth of God died. It may assume other clothing, it may be presented in a different form, and under different names, but the truth itself was and is imperishable.

Spiritualism under the guidance of God and Angel Hosts was never making such rapid strides as to-day. And all the concentrated and malicious potencies of earth and demons—all the infernal machinations of Hindu occultism, German materialism, religio-nationalism, psychical-researchism, and a score of other beggarly isms, floating like dead wood upon the great agitated ocean of thought, cannot check the onward upward march of true Spiritualism. God is in this universe of ours and governs it, too, pessimism to the contrary notwithstanding.

Am I still pressed with the inquiry, what the general trend? what some of the leading tendencies among the present toilers in the intellectual and spiritual harvest fields? The writing blazons upon the wall. The half blind ought to so comprehend the signs of the times as to see the two well-marked drifts in the mental and spiritual current of this free-thought era, the one towards materialism, the other towards a broad, liberal Christianity. That once trance speaker and always eloquent platform orator and debater, W. F. Jamieson, is a confirmed materialist now, doubting a future immortal existence. Others, because of mediumistic frauds, jealousies, wranglings and malicious criminations, are standing upon the agnostic border lands of doubt, half ready for the dizzy leap down into the psychic research depths of Saduceeism. Among the chilly and hopeless words spoken in the past by that sound and solid yet materialistic writer, B. F. Underwood, at the grave of Dr. Barak, Michener, Iowa, were these: "We are now about to commit our dead to the care of mother earth, in whose bosom he will sleep the quiet, unbroken, everlasting sleep of death. No vicissitudes of earth, no event of time can disturb our brother's rest, or wake him from his dreamless sleep; his career is finished, his conscious life ended; he belongs now to that vast realm whose monarch permits no sound, not even a whisper or a sigh, to break the silence that reigns throughout his wide domain. What though the storms of winter sweep coldly over him, or the lightnings flash and the thunders roll above his narrow home, he will feel not, he will hear not, he will heed not those conflicts and commotions; the convulsions of nature, even a world's dissolution will, to him, be no more than the decay of a flower on his grave, or the mouldering of the marble that marks his burial place.

(To be concluded in next issue.)

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Dr. A. B. Dobson, Maquoketa, Iowa, is a clairvoyant physician and magnetic healer of marvelous power. He has been in active practice nearly thirty years.

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See ad. in another column.

Bible Spiritualism.

To the Editor of The Better Way.

I have been reading your paper for some time and like it very much. I have just begun to investigate somewhat into the mysteries of Spiritualism and already see great beauties in it; but like many others have been taught that the Bible, with its Old and New Testament, is the only proper rule of life. There is much in the Bible to justify the beliefs and and doctrines of Spiritualists, and would like if some like Moses Hull, who is well versed in the Bible, would bring out these points strongly in favor of Spiritualism. This could be done to great advantage. I like the suggestion of some one in your paper that THE BETTER WAY reach those who are members of the Christian churches, and not ridicule and vigorously condemn their doctrines and beliefs, as many of them have taught thus from infancy. Wish some one would write up Spiritualism from a Bible stand point. Respectfully,

J.

PUNGENT PARAGRAPHS.

The Supreme Court of Mississippi has decided that wine made in that State from grapes grown there may be sold in the State even in prohibitory counties. The laws of the State encourage the manufacture of native wines.

⁂

New York editors and reporters have been exempted from jury duty.

⁂

There are published in the interest of Free Masons, 30 newspapers; 14 for the Knights of Labors; 22 for the Odd Fellows; 19 for the Ancient Order of United Workmen; 24 for the Knights of Pythias; 24 for the Grand Army of the Republic; 11 for the Patrons of Husbandry, and 21 for Spiritualism.

⁂

"The sun is but a spark of fire,"
A transient meteor in the sky;
The soul immortal as its Sire
Shall never die."

⁂

In a library in Paris, the largest in the world, is a Chinese chart of the heavens, made 600 years before Christ. In this chart 1,460 stars are found to be correctly inserted, as corroborated by the scientists of the present day.

⁂

An electric street railroad is the latest innovation in Tokio, Japan.

⁂

Vell, Isaacs, vat you dink of de silber bill?
Oh, Abraham, I will hef my old silber-plated sphoons coined into new silber-plated helf a dollars and go out of de bushiness.—Schnorpske.

⁂

An American just returned from St. Petersburg says there are only fifteen citizens of this country resident in that city.

⁂

There is a movement on foot in the House to amend the bill for a new mint so as to transfer the mint to Washington or New York.

⁂

An aged clergyman met a man who was declaiming against foreign missions. "Why," asked the objector, "doesn't the church look after the heathen at home?" "We do," said the clergyman quietly, as he gave the man a tract.

⁂

WHAT HE MISSED.

Uncle Silas Greening visiting his niece in the city, was taken one day to see the chrysanthanemum show. The old man is of a practical turn of mind, and seldom hesitates to speak his mind.

Well uncle, said his niece, after their return home, how did you like the exhibition?

Wal, to tell ye the truth, Elviry, I didn't think much on't.

Why, what was the matter with it?

Matter! Why there wa'n't so much as a single punkin in the whole show.

⁂

Twelve thousand letters are received daily at the pension office. There are now pending 450,000 pension claims.

⁂

Isaac Pitman, the inventor of phonography, is seventy-eight years old, and still presides over the Phonetic Institute, where he has resided for half a century.

⁂

An electric spark has been photographed by means of a special camera, in which the sensitives plate rotated at, it is said, a velocity of 2,500 revolutions per minute.

⁂

While grading for a site for a new building in Nevada a large stump was uprooted. The wood was partially decayed and bore no signs of anything unusual, but as soon as darkness set in the stump became a thing of beauty. Every particle of the fractured wood glowed with phosphorescent light, and at a distance of three feet fine print could be read by this light. Phosphorescent wood is not uncommon, but it is not often that it is found to throw light any distance.

⁂

Dr. Gatling, the inventor of the Gatling gun, is at work on a new machine to produce artificial ice at one-tenth of its present cost.

⁂

Tolerance does not mark the progress of religion. It is the fatal sign of its decay.—Truth.

⁂

RECIPROCAL BENEFITS.

Undertaker—Yes, sir; we made forty coffins last month and can't fill half of our orders.

Physician meditatively—H'm; couldn't we strike up a little business arrangement?

⁂

When the whale spewed up Jonah, did the whale sour on Jonah or did Jonah on the whale?

⁂

A law is a gun, which if it misses a pigeon, always kills a crow—if it does not strike the guilty it hits some one else. As every crime creates a law, so in turn every law creates a crime, hence we go on multiplying sins, evils, faults and blunders, till society becomes the organized disorder for picking pockets.—Bulwer Lytton.

⁂

A bank is an institution into which you put your confidence and money, and draw out your confidence.—Philadelphia Times.

⁂

The most enterprising resort this summer advertises that messenger boys will use the bicycle.

⁂

Dr. Occult—My dear sir; the strabismus of your daughter's right eye is of no consequence and glasses are not needed for its correction, since the left is irreparably opaque and the optic nerve is disintegrated.

Seth Grubb—Let's go, Molly. The durned fool don't know your right eye is crossed and the left one as blind as a bat!—Jeweler's Weekly.

⁂

States of consciousness are ideas focalized to produce certain states of being.—World's Advance Thought.

⁂

NOT ALWAYS SO.

The graduating days are here,
When winsome lasses far and near,
With faces bright
And dresses white,
Will talk about "A Woman's Sphere."

They'll point "the duties of to-day,"
And make so very clear the way
You'll feel quite sure
That they'll secure
The golden prizes they portray.

But after graduation then
They'll lightly turn their thoughts to men—
And make a "mash"
With lots of cash
And seldom think of books again.

—Chicago Herald.

⁂

George Watson, a Mexican war veteran, has been sentenced at Boston to several years' imprisonment and fined $1,100 for fraudulently drawing pensions and perjury.

⁂

If, as is reported, there are 50,000,000 followers of Buddha on the earth, and if, as some believe, these followers of Buddha are but children of darkness, it does look as if the Rev. Sam Jones would have to jump around "right smart" to "stomp off all of the tail feathers of Satan.—Boston Globe.

⁂

Sig. Arrigo, the Italian banker, who was held by Sicilian bandits for a heavy ransom, had an exceedingly interesting time of it during his captivity. His captors kept him in the bottom of a dry well, where they lowered his food to him regularly, and conferred with him occasionly concerning his ransom. They finally compromised with his friends on $25,000, but wanted a much larger sum. At the end of a certain time if the money had not been paid, the banker would undoubtedly have been murdered.

MOVEMENTS OF MEDIUMS.

Bishop A. Beals may be addressed at White Bear Lake, Minn., during July.

G. W. Kates and wife may be addressed during July, at 406 W. Sixth Ave., Topeka, Kas.

Mrs. E. L. Stevens is open to engagements as a lecturer during the camp meeting season. Address, Hillsdale, Mich.

Will C. Hodge desires engagements as speaker for the fall and winter months, commencing with September. Address during July, 315 Van Buren street, Chicago, Ill., during August, Mt. Pleasant Park, Clinton, Iowa. Will answer calls for funerals.

Mrs E. Cutler, platform test medium and psychometric reader, of Philadelphia, Pa., is open for engagements for lecturing and organizing lyceums and woman's progressive unions to aid the cause. Address at Eden P. O., Parkland, Bucks Co., Pa.

F. A. Wiggins, test medium and lecturer, closes this season's engagement at Brooklyn, N. Y., the last two Sundays of this month. He then will be open for camp engagements, and for societies desiring his services for next season. During July address Mirror Lakes, N. H. After that at his home, Salem, Mass.

Mrs. M. E. Williams, of New York, has closed one of her most successful seasons of labor in the Spiritualistic field. She goes to her summer home, "Holland Hall," Long Branch N. J., where she will hold meetings occasionally for the friends who accompany her. She will resume her labors in New York October 1st.

Henry H. Warner, inspirational speaker and test medium, is engaged for 1890 as follows: Onset, Mass., August 9th and 10th, Cambridgeport, October 12th and 19th; Brockton, October 30th; Fitchburg, Nobember 9th and 30th; Brockton, December 14th. Would like further engagements for '90 and 91. Address 441, Shawmut Ave., Boston, Mass.

Moses and Mattie E. Hull are open for engagements for grove or camp meetings on Fridays, Saturdays and Sundays, July 25th, 26th and 27th, and August 1st, 2d and 3d. It is very plausible that Dr. Schlesinger, of San Francisco, one of the best mediums in the world, will be with them, yet it is uncertain. Certain business complication may keep him at home longer than he expects.

Mr. J. Frank Baxter will lecture Sunday, July 13th, at Wauchusetts, Park, Mass.; on Sunday, July 20th, at West Duxbury, Mass.; on Sunday, July 27th, at Sunapee Lake ,N. H. Camp; on Sunday, August 3d, at Mantua Station O., annual meeting probably; on Sunday August 10th, at Cassadaga N. Y. Camp; Sunday, August 17th, at Temple Heights, Me. Camp; Sunday, August 24th, at Verona Park Me. Camp; and Sunday, August 31st, at Lake Pleasant, Mass. Camp. Several week days are secured with most of these places preceding or following the Sundays. For the seasons of '90 and '91 address him at 181 Walnut street, Chelsea, Mass.

Lyman C. Howe speaks at Cassadaga Camp Meeting, July 29th, 31st and August 3d, and is at Clinton Camp, Ia., from August 10th to 18th. He speaks at Mantua Camp July 24th to 27th, and Mixville, Ohio, August 24th. He is engaged for Sundays of November in New York, and for December in Philadelphia, Pa. He is yet free to engage for Sepember and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1891. First call first served. Address Box 379 Fredonia, Chautauqua Co., N. Y.

Obituary.

Mrs Mary Ellen Barnes, daughter of Amsey and Elizabeth Mulock, was born in Orange Co., New York, December 15, 1837, and departed this life at her home in Bremer county, Iowa, June 11, 1890, aged 52 years, 5 months and 26 days. She was married in McHenry county, Ill., to Mr. Eli Carnes, July 22, 1858. She leaves a husband and two sons, Rexford and Oscar, to mourn the loss of a loving wife, and a kind and indulgent mother. She was a firm believer in the spiritual faith and lived a life well spent in deeds of charity and kindness. All who formed her acquaintance can testify that she held malice toward none; was hospitable to a marked degree, and died loved and respected by her neighbors. Death to her was never a terror, and when she knew she must die, she spoke calmly of the event, as merely passing over to the great world of spirits whose inhabitants had long been her friend. The funeral address was delivered by Mrs. Niece, of Shell Rock, and a large concourse of friends occupying thirty-five loaded carriages, followed the remains to the grave.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

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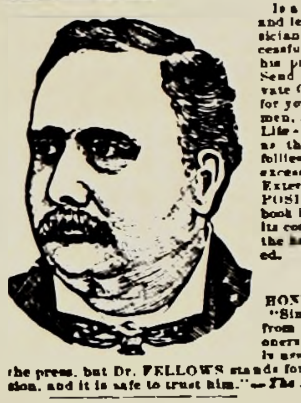

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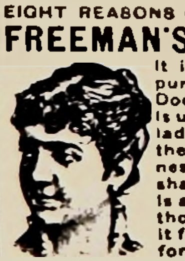

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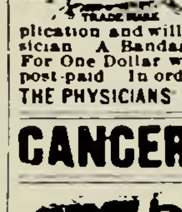

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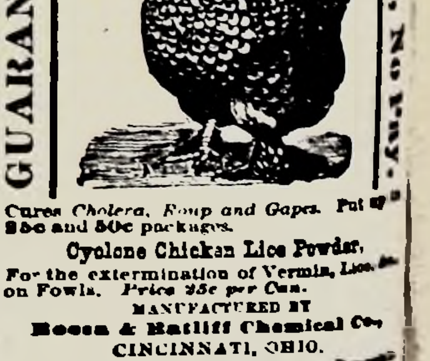

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